A

SERMON

Preached in the Pariſh-Church of

Chriſt-Church, LONDON;

On *Thurſday* MAY the 1ſt, 1746.

BEING THE

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Weſtminſter*.

By *GEORGE LAVINGTON*, LL.D.
Rector of the united Pariſhes of St *Mary Aldermary*, and St *Thomas* the Apoſtle; Reſidentiary of St *Paul's*, and Chaplain in Ordinary to His MAJESTY.

Publiſhed at the Requeſt of the Gentlemen concerned in the ſaid CHARITY.

To which is annexed,
An ACCOUNT of
The Society for promoting Chriſtian Knowledge.

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SERMON

Preached in the Parish Church of

Christ-Church, LONDON;

On *Thursday* MAY the 1st, 1746.

JEREMIAH V. 3.

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Westminster*.

By GEORGE LAVINGTON, LL.D.

Rector of the United Parishes of *Stow-Men*, and St. *Thomas* the Apostle, Residentiary of *Sarum*, and Chaplain in Ordinary to His Majesty.

Published at the Request of the Gentlemen concerned in the said CHARITY.

The Charity for promoting Christian Knowledge.

LONDON:

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JEREMIAH V. 4, 5.

Therefore I said, Surely these are poor, they are foolish: for they know not the Way of the Lord, nor the Judgment of their God.

I will get me unto the great Men, and will speak unto them; for they have known the Way of the Lord, and the Judgment of their God.

THE PROPHET in this *Chapter* foretelling the Judgments of Heaven upon *Jeruſalem*, purpoſing to *viſit, but not make a full end with them*, by the Hand of a cruel and inſulting Conqueror; acquaints them, that all this is not done without a *Cauſe*; and that *Cauſe* no leſs than a *general* Corruption of

Manners, and manifold grievous Diſorders both in *religious* and *civil* Conduct. He ſeems indeed willing to hope, that ſuch a Depravation of *Morals*, and Defection from Piety, was chargeable principally on the rude and *illiterate Vulgar*, the lower and unimproved Part of Mankind; and accordingly reaſons with himſelf; *Surely theſe are Poor, they are Fooliſh: they know not the Way of the Lord, nor the Judgment of their God.* "Their not acting right, may be owing to "their *Ignorance*, or want of *Education*; and Thoſe "to their *Poverty*, and *low Eſtate*, which deprive them "of *Capacity*, and proper *Opportunity*, of underſtanding "and puting in practice the Rules of *Law and Duty*: "of conſequence, they will not much regard a *Pro-*"*phet's* Remonſtrances." *I will get me unto the great Men, and ſpeak unto them: for they have known the Way of the Lord, and the Judgment of their God.* "Better Things may be expected, and a Meſſage "from Heaven be received with more Attention, "among Perſons of *higher Degree*; their *Education*, "*Station*, *Underſtanding*, and ſundry *Advantages of* "*Improvement*, — take from them all Pretences of *Ig-*"*norance* of the *Law*, and thereby all Excuſe for "*breaking* it." And what is the Reſult of this Application? How doth the Enquiry turn out? *Theſe have altogether broken the Yoke, and burſt the Bonds.* Their ſeveral *Advantages* he found they had *abuſed and perverted*, inſtead of a *due Senſe* of their *higher Obligations* to Virtue and Piety, they employed their *Abilities*

Abilities in getting *loose*; and disengaging themselves, as it were by Compact, from all *religious Restraints*.

WHEREFORE he pronounceth the *Corruption* to be *universal*; and involves all, the Rich and the Poor, in their proper Share of the *Guilt*, and the *Punishment*.

ONE would not willingly draw a *parallel* between the *Jews* and *ourselves*; or form an Argument from the *Degeneracy* of the Age, to the Expectation of impending *Judgments*. Vices, many and great, as we have, among all Ranks and Conditions; the Number of truly good Persons, is, I think, by no means inconsiderable; *provoked*, perhaps the more, *to Love and good Works*, by the *overflowings of Ungodliness* in others. Nor can we *justly despair*, and give up ourselves as abandoned to Ruin; when the *Almighty* hath so *lately* and so *signally* interposed in our Favour, by *treading down our Enemies, and putting them to confusion that hate us*. And seeing *God hath done great Things for us already, whereof we rejoice*; and there may be gracious Reasons in the Breast of *Providence* for the Continuance of *national Blessings*; we may humbly hope, it is no small Part of that *Righteousness*, which *exalteth a Nation*, — that on all proper Occasions we see such a *warm Spirit of publick Charity*; such a Readiness to relieve, by the most probable Methods, either the *temporal* or *spiritual* Wants of our *Brethren*: — that now, *in the Presence of God*, we can openly produce *Proof* of this Spirit, by such a *goodly Appearance of many Thousands*; piously intended for a happy *Deliverance* from *Poverty*, *Ignorance*, and *Irreligion*: and these attended

tended by *Thousands* of their *Benefactors and Well-wishers*; whose Hearts, Heaven hath inclined to promote *Christian Knowledge*, and *Christian Liberality*.

WAVING therefore any boding Apprehensions, deeply sensible of the Almighty's *Token upon us for good*, and requesting Him *to deliver Israel out of all his Troubles*; — I proceed to make some *Observations*, not unsuitable to this *cheerfully-solemn Occasion*; with respect to Persons of *lower Rank and Condition*, and those also of *superior Circumstances* in Life.

I. WITH respect to Persons of *lower Rank and Condition*; I observe, that the *Prophet* seems to make some Allowance to the *Poor and Foolish*, who possibly might offend for want of *Knowledge*; which may put us upon considering, how far *Poverty*, Meanness of *Capacity*, and want of various *Advantages and Opportunities* of Instruction, may justly be pleaded in *Abatement* of Guilt, as to Men's *Ignorance*, *Neglect*, or *Violation* of Duty.

AND so much may be concluded from the *divine Justice*, that GOD expects nothing from his Creatures that lies *out of their Power*; only making them answerable for what He hath enabled them to perform. It is *He* that endows us with all our *Faculties and Powers*, dividing to each in what *Measure* he thinks proper; that appointeth our *Stations*, adjusteth our *Rank and Condition* in the World; and accordingly will never demand a *large Return*, *from a small Endowment*. To *illustrate* and *confirm* this Point, our LORD in the *Parable*

rable delivers his ſeveral *Talents* to Men, according to their *Abilities*; and in the *End* accounts with them only in proportion to the *Number of Talents* committed to their Truſt, and their reſpective *Opportunities of improving them*. Thoſe who had been *faithful but in a few Talents, enter into the Joy of their Lord*: the *idle*, the *uſeleſs* Servant alone, being excluded.

AND this we muſt allow to be the *Caſe in Fact*; the Wiſdom of *Providence* having thrown a great Part of Mankind into that *low Eſtate*, as to require ſuch *Allowance*: and the *Ignorance* of a large Share of the World, is apparently owing to their *Poverty*, which deprives them of Education, and other Opportunities of improving the Mind. Whence ſome have conceived, that all *Souls* are *originally and naturally equal*, all placed in Bodies by our *Maker*, with the ſame *Faculties* and *Capacities* of apprehending, reaſoning, and judging. But that the *Difference* of Men's *Underſtandings* proceeds merely from the *Differences of Circumſtances*, Education, and other Incidents in the Courſe of Life.

BUT I will by no Means be anſwerable for the *Truth* of this Notion; having no Reaſon to doubt, but that our *Creator*, who hath formed *ſeveral Kinds* of Animals, in wonderful Variety and Subordination, from the meaneſt *Inſect* to the higheſt *Angel*; and, as far as we can perceive, hath made a *Diſcrimination* between Creatures of the *ſame Kind*, as to the *Perfection* of their Natures; — hath likewiſe formed an *Inequality of Souls* among the *human Kind*, and endued them

them with *different Degrees* of Powers and Capacities; thereby in Wiſdom adapting them reſpectively to thoſe ſeveral Functions, Employments, and Stations, which for the common Good He hath appointed in the World.

And theſe *different Degrees*, it muſt be allowed, will ſtill undergo a *wider Difference* from the Inequality of Offices, Circumſtances, and Means of Improvement. Nor can we expect to find the *ſame Meaſure* of religious Knowledge and Attainments among the *inferior* Part of Mankind, — either the abſolutely Poor and Deſtitute, — or thoſe who are labouring for Food and Raiment, and common Neceſſaries, — or thoſe of better Condition, who are tied down to an induſtrious Attendance on their Callings; — as may juſtly be expected from Perſons of ſuperior Circumſtances and Capacities; who have more Leiſure and Opportunities for advancing in *religious Knowledge*, and attending on religious Offices. And ſo far, in common Equity, thoſe of *lower* Rank and Condition are *excuſable* and *blameleſs*.

But yet, notwithſtanding theſe *Allowances*, it is ever to be remembered and obſerved, that all Sorts of Men have a ſufficient *Knowledge* of their *Duty*; far, I doubt, exceeding their *Inclination* to *practiſe* it. For *Providence* hath afforded ſuch ample *Proviſion for common Inſtruction*; that all, but mere Idiots, are eaſily acquainted with the *neceſſary* Parts of *Religion*; the *fundamental* Laws of *Heaven*; if they ſeek them with any tolerable Degree of *Attention*. A Senſe of Worſhip and Obedience

Obedience due to our *Creator*, our *perſonal* Obligations to Sobriety, Temperance, and Chaſtity, *&c.* with the ſeveral Offices of Juſtice and Kindneſs towards our *Neighbour*; — theſe Things require no extraordinary quickneſs of Apprehenſion, no Difficulty, Pains and Study. To *know* them, is but to conſult the natural Dictates of *Conſcience*, implanted in every *rational Soul*. And whatever *Truths and Doctrines* farther are neceſſary from the *Chriſtian Diſpenſation*, with reſpect to *Faith and good Works*; theſe are all adapted to the Bulk of Mankind; wherever there is an *honeſt Heart*, and *ſincere Enquiry*. Let there be but *an Ear to hear*, and the Terms of Acceptance will be *ſufficiently clear* to a common Underſtanding.

AGAIN, as all have an *Underſtanding* to *learn* their Duty, the plain Rules of *Morality*, and *Revelation*, ſo neither can they reaſonably complain of *lack of Time for Performance*. For, not to mention that a conſiderable Part of Duty lies in Attendance on their *Callings*, what *Time* doth it take up, to be *juſt* and fair in all our Dealings; to live in *Peace* and *Charity* with all Men; to avoid all *intemperate* and *diſſolute* Courſes? What *Time* can it take up, never to engage ourſelves in contriving, or executing any *miſchievous and unwarrantable* Projects? And as to the Obſervance of ſome *poſitive* Commands, of frequenting the public Worſhip, or attending on Family Devotion; there are ſpecial Days and Hours ſet apart, when *Buſineſs* lies aſleep, and gives no Interruption. Opportunities, which it were to be wiſhed were not too often

ſquandered away upon quite contrary Purpoſes; and that we had not too much Evidence, how moſt People can find *Time* enough to purſue any *idle, abſurd, extravagant*, and *vicious Courſe*.

To which may be added, that *a low Eſtate* hath ſome Advantages over *Greatneſs*, with reſpect to a Life of *Virtue* and *Religion*. Thoſe, who either are diſtreſſed with Poverty and Want, or have a Calling upon their Hands requiring Labour and Diligence;—ſurely lie under no *Temptation to Idleneſs*, the uſual Parent of moſt Vices; no *Temptation* to ſenſual Exceſſes and Debauches, to Pride and Inſolence, to a Diſdain and Contempt of religious Reſtraints, *&c.* which are ſo commonly, and ſo ungratefully, made *the Effects of Grandeur and Plenty*. Nor is it the leaſt of their *Advantages*, that they have not ſo large and extenſive a *Truſt*, ſo many *Talents* to be accounted for, as thoſe who are called their *Betters*.

Before I proceed to my *ſecond Head*, ſome obvious and uſeful *Inferences* may be drawn from the *Obſervations* already made.

As *firſt*, Whereas a great Part of Mankind, by means of their *Poverty*, and induſtrious Employments, are deprived of many Opportunities of *Knowledge*, and ſtudying the Rules of *religious* Duty; hence appears the *Neceſſity* of a *public Miniſtry*, of ſtated Seaſons and Places for *Divine* Service and Information. Unleſs God's People are to *periſh for lack of Knowledge*, and *the Poor* are not to *have the Goſpel preached unto them*; the

the Thing ſpeaks itſelf, beſides GOD's expreſs *Appointment*, that there ſhould be a *diſtinct Order* of Men, qualified by *Profeſſion*, and all ſuitable Endowment of Learning and Piety, at ſtated Times and Places, to *teach*, *exhort*, and *rebuke*. And it is eaſy to foreſee, from the Conduct of thoſe who *make no uſe* of theſe *Ordinances*, how miſerably the World would ſoon be overrun with Ignorance and Viciouſneſs. The ſame *Reaſon* holds, as manifeſt Proof of the *wiſe* and *beneficial* Deſign of theſe public-ſpirited *Societies*, for *promoting Chriſtian Knowledge*, and *Chriſtian Liberality*.

AND it is our Happineſs, that we are carrying on the *very Work*, which our LORD himſelf produced, in Teſtimony both of the *Truth* and the *Goodneſs* of *his Religion*: *The Poor have the Goſpel preached unto them*. The meek and lowly, and of the meaneſt Condition, being bleſſed with his Inſtruction, and receiving the *Goſpel of the Kingdom*. Whereas the *Scribes* and *Phariſees* had a partial and ill-natured Notion, that the *Divine Spirit reſted only on the Wiſe and the Rich*; and they deemed *the Vulgar* as *the Children of the Earth*, and below their Concern; fit only to be loaded with *human Ceremonies* and *Traditions*, inſtead of the *eaſy Yoke of Divine Truth*. And how *juſt* was the Effect of ſuch haughty Sentiments? The *Rich*, the *Wiſe*, and *Honourable*, refuſed to liſten to his *Call*; *but the common People heard Him gladly*.

SECONDLY, Whereas the *Divine Equity* expects no other Account, but what is proportioned to Men's

Circumſtances, Capacities, and Opportunities of Improvement; and conſequently affords the *Poor* and *Lowly* (if conſcientious) *equal Means of Salvation* with the *Great* and *Powerful*: — This is an Argument for Perſons of mean Abilities to be *contented* with their Condition; to accept it with an hearty *Reſignation to the Will of* GOD, and *Thankfulneſs* for his wiſe Diſpoſition. It being *juſt* Matter of Comfort to *them*, that as the beſt Underſtanding, improved by the rightеſt Education, and ſoundeſt Learning, is not *too much* to be employed in *ſeeking the Kingdom of God, and his Righteouſneſs*; ſo the moſt ordinary Capacity, when faithfully diſpoſed and exerted, ſhall be ſufficient: That in Regard to the *true Manna*, *thoſe who have gathered much, have nothing over*; *and they who have gathered little, have no lack*. So that as to *future* Expectations, the moſt *ſubſtantial* and *laſting* Happineſs, the *Poor* hath his full Share; his Caſe being weighed by that *impartial Hand*, which poiſeth the *Scales of Juſtice* in the moſt *even* Manner; and, in the Diſpoſal of *Salvation*, *hath no Reſpect of Perſons*.

IT is indeed a certain Truth, that between the *higheſt* and *loweſt* Stations of Life, there is not that Difference of *preſent* Happineſs, which is generally ſuppoſed; nor do Splendor, State, and Wealth, run away with Satisfaction. We know not enough of the *World*, or of *Providence*, to form a Judgment what *natural Dangers and Evils* we might have been expoſed to, had a *high Situation* been our Allotment;

nor

nor do we know enough of our *own Hearts*, to be assured we should have kept clear from *moral Corruption*, that our *Advancement* would not have been our *Bane*, and made our Transgressions exceed those of the *present Possessors*, whom we are so ready to *envy*, or to *censure*. And therefore we ought in *Prudence*, as well as *Duty*, humbly to *acquiesce* in our appointed State, however removed from Grandeur and Affluence; and always desire to be placed in such a Condition, as shall be most subservient to our *final Interest*. To *choose* our Condition lies seldom in our Power: but we *may* always rest satisfied with a *wiser Choice*, that is made for us. We are not at Liberty to pick out the *Part* we will act upon this Stage of Life: nor is it of any *great Moment* what Part is assigned us. Whatever it be, it is what Providence knows to be the *fittest*: our whole Concern is to *act it well*; as we hope for any Favour, or fear any Displeasure, from the *supreme Disposer* of Stations, and Recompence.

AND therefore, *Thirdly*, whereas the *busy* and employed Part of Mankind, together with the *lowest* and unimproved, have received by *Nature*, and *Grace*, a sufficient *Knowledge* of the *plain* Duties of Religion, and may find sufficient *Time* for *Performance*; they are obliged to *suitable Behaviour*; in Expectation of *the righteous Judgment of* GOD, who will never dispence with such plain Rules, as we either *know*, or may easily *learn*.

AND

And let no Man perverſly imagine, that becauſe ſome *Allowance* has been made for *Ignorance*, therefore it were better for us to learn and know as *little* of our Duty as we can; that ſo we may *extenuate* our Guilt, and plead *Ignorance* againſt the Charge of Unrighteouſneſs. For it is *involuntary*, *invincible*, *unavoidable* Ignorance only, that has any Title to ſuch *Allowance*: but *voluntary*, *vincible*, *affected* Ignorance, has no Shadow of Pretence for ſuch a *Claim*, carrying in itſelf the Eſſence of a *preſumptuous Sin*. So that ſhould any one, in Contradiction to *Reaſon* and *Revelation*, purpoſely avoid the Knowledge of GOD's Laws, in Hopes of not anſwering for the Violation of them; ſhould he ſhut his Eyes againſt the *Light*, ſtudiouſly wrap up himſelf in *Darkneſs*, and ſtifle all *Ways and Means* of Inſtruction;—why this Subterfuge is plainly *inexcuſable*, becauſe plainly *willful*: and the Man pretends to a *Mitigation* of his Guilt, on Account of that *very Circumſtance*, which gives it the higheſt *Aggravation*.

IT being then an evident Truth, that the *Bulk of Mankind* have it in *Command*, and in their *Power*, both to attain ſufficient *Knowledge* of the Statutes of Heaven, and pay ſuitable *Performance*, what Man living can want a *Will* to do it, and be guiltleſs?

ACCORDINGLY, Men of *Trade* and Buſineſs, which is a *middle* State of Life, will find no Difficulty in learning the *proper Duties* of their Condition; and above all Things ought to make it *conſiſtent* with, and *ſubſervient* to, their *ſuperior Calling* as *Chriſtians*.—

And

And they cannot but observe the *Pointings of Providence*, directing them to bring their Affairs under a *prudent and frugal* Management; to live *peaceably*, and deal *honestly* with all Men; to be *regular* in all the Parts of *personal* Conduct, and *especially* to keep up to a Habit of *Duty towards* GOD, by a general Attendance on *public Worship*, and settled Method of *Family Devotion*: mis-spending no Part of their *Time*, to the Neglect of *Religion*; or of their *Gains*, upon *dissolute* and *destructive* Courses. Whereby, in the *natural* Order of *Providence*, they will be delivered from many *Temptations*; will promote their *Credit* and *Reputation*, which are so much *Profit*; will be enabled to supply their *own* Necessities, make some Provision for their *Families*, and throw in their Portion towards the Relief of the *Poor*: and, without which all is *lost Labour*, they will secure the *Blessings of* GOD upon their *Habitations*, *and whatever they set their Hands unto*; with the Addition of the *Kingdom of Heaven*.

THE good *Effects* of such a righteous Deportment, in *adding to Faith, Virtue, and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity*:— the good *Effects*, I say, are too evident to be disputed; and we must in *Justice* acknowledge, that it is in a *great Measure* owing to Persons of this *middle Rank*, that *Religion* preserves a tolerable Footing among

among us, and these *useful public Charities* meet with such Encouragement.

PERSONS of still *lower* Condition, the *poorest*, and most *laborious* (who are Candidates for Heaven, and acceptable to GOD, *equally with the greatest*) are obliged to Quietness, Contentedness, and Resignation to GOD's good Pleasure, under their Station; without *murmuring* against *Providence*, or envying their *Superiors*; to find out some *useful* and *honest* Employment, and make the *best* of their Labour, without being *burdensome* to their *Neighbours*, if they can possibly avoid it. For such as are able to *work*, to resolve upon being *idle*; for such to be *vagrant Beggars*, who might repair to their *Settlements*; for *any* to throw themselves *unnecessarily* upon the *Parish*; — this is little better than *common Robbery*, upon a *double* Account; as sucking the *Blood of many* who labour hardly for a Livelihood; and *intercepting* that *Charity*, which should be bestowed on *more proper Objects*. And I cannot but add, how careful the *Poor especially* ought to be in the Management of their *small Profits*, acquired either by their Labour, or the Charity of others; and by no Means to waste that *little* in *pernicious Liquors*, or other *vicious Ways*; whereby they fatally reduce themselves to a Habit of *Idleness*, *Begging*, or *Thieving*; to the utter Ruin of *Body* and *Soul*.

LASTLY, The Poor are admonished, and obliged, to *remember their Creator*, to worship and obey Him, both in public and private; to profit by every good Instruct-

Instruction, or Example; and *to teach their Children the same.* For GOD hath placed them in this *humble Situation* for a *Trial* of their Piety, Patience, and Submission to his Will. And when the *great Day* shall bring every Soul to Account, none shall be exalted *merely* for his present *Poverty* and *Lowness*; but only in Proportion to the Goodness of his *Behaviour* under them. So that a *wicked poor* Person *may receive his bad Things, both in this World and that which is to come.* But here lies the Comfort and Reward of the *religious Poor*; that *Scripture* hath declared, *there are last which shall be first.* And in the mean Time he may rest assured of this Truth, that the *poorest Creature* who treads the Ground, if *honest* and *religious*, has really more *Honour*, a better *Understanding*, and truer *Riches*, — than the most learned and exalted Sinner, than any *proud Scorner*, who makes *Religion*, his *Soul*, and his GOD a Jest; or is any Abettor of *Immorality* and *Profaneness*. Whence I proceed,

II. SECONDLY, To make some Observations, respecting those of *superior Circumstances* in the World.

AND here the same Rule of *Equity*, which makes some *Allowances* for the *Poor and Foolish*, requires of course a *larger Return*, and stricter Account, from Persons adorned with *Knowledge*, *Fortune*, or any *Abilities* above their Neighbours! It is a Rule, that must appear to every one's *Apprehension*; and approve itself to every one's *Judgment*. For *to whom Men*

have committed much, of him they will ask the more. Nor can we pervert any of our Faculties and *advantageous Endowments* to unrighteous Purposes, or even be *defective* in the due Application of them, — without forfeiting our Title to *Gratitude*, *Prudence*, and *common Justice*.

For, in the Distribution of worldly Conditions, *Who made Thee to differ from another?* Is it not owing to the kind Disposition of a *heavenly Father*, that Thou was cast, as it were, into the *Lap of Plenty*; that meager *Poverty* did not seise Thee at the very *Entrance* into Life, and accompany Thee in all thy *Progress*; condemning Thee to a *servile*, *laborious*, and *hungry* Estate? Is it not owing to his *distinguishing Favour*, that thy Faculties have been cultivated by *Education*, and various Means of *Improvement*? That He hath given Thee *Understanding* to *know* his Will, with *Power* and *Leisure* to put it in *Practice*? And if you make *no* Use, or an *ill* Use, of your *eminent Qualifications*; if your Method of doing Good, and acting rightly, be not in some Degree *commensurate* with your *Ability*; if you maintain not a due *practical* Sense of Obedience to the *supreme Donor*, nor execute the respective Offices incumbent your *Station*, whether in Regard to *Yourself*, *Family*, *Neighbours*, or the *Community*; — where then is your *Gratitude*?

It deserves your Consideration, that (as a sort of *Balance of Providence* in the Dispensation of worldly Circumstances) in Proportion to the *Number and Weight* of the bountiful *Gifts of Heaven*, they leave an

an Obligation to *variety of Duties*, and a heavier Charge upon this *Conſcience*: And at the ſame Time come attended with many and ſtrong *Temptations to Evil*, which they put into our Hands to compaſs. — Nor is it an *eaſy Thing* to keep clear of *Infection*; and, after an *enchanted Cup*, not to *forget* ſome Part of Duty towards *Yourſelves*, the *World* about you, or your *Maker*. Indeed, *the Mind that hath Wiſdom*, and preſerves a well regulated Conſcience, will be the more *careful* and *circumſpect* on theſe very Accounts: a more *conſtant Watch*, and *ſtronger Guard* will be placed, where human Nature is *moſt eaſily beſet*, and in moſt *apparent Danger*. Not without this *Incitement*; that the faithful Diſcharge of ſo *many Talents*, and the Difficulty of overcoming ſuch *powerful Temptations*, entitle us to *higher Degrees* of Reward. But ſhould any of you lay hold only on the *diſadvantageous Circumſtances* of a *ſuperior Condition*; catch greedily at the *Snares* and *Temptations*, and let the *Benefits* ſlip through your Fingers; — where is your Prudence?

CONSIDER too, that you poſſeſs not one ſingle *Faculty*, *Ability*, or *Preeminence* of any kind, but what is a Grant in *Truſt*, for general Benefit, and to anſwer the *Demands* of the World upon you. And there are a hundred good Offices, which the World has a *Right* to, from your *Purſe*, *Pains*, *Advice*, *Example*, or *Authority*. *Bleſſed* is that *Steward*, who ſhall be found *faithful*. But if any of you *abuſe* the *Truſt* repoſed in you, by waſting your *Lord's*

Goods in Luxury and Excess, or detaining them by unrighteous Covetousness; if you accept a *Station* and *Commission* from Above, for divers *useful Purposes*, without performing the *Conditions*;— where is your Justice?

THESE Things seriously weighed, you will readily allow the *Inference*, peculiarly suitable to *this Occasion*;— that seeing such a large Number of our Fellow-Creatures are *Poor and Foolish*, because deprived of proper *Means* and *Opportunities of Improvement*; it behoveth Persons of *better Circumstances* to apply some *Remedy* to the *Evil*; and, as far as may be, to make up the *Deficiency*, by assisting in the *Education of the Ignorant and Indigent*.

I DOUBT indeed it is not always *unavoidable* Poverty, or mere *Want* of Education, that calls for Redress: Too many of our *Poor* rather choosing a *lazy*, *sottish*, and otherwise *vicious* Course,— than to support themselves by *honest Labour*: and not only letting loose their Children into the World void of the *first Principles of Religion*, but directly *inverting Education*, by *regularly training* them up to a *Profanation* of the *Sabbath*, to *loose* and *scurrilous Language*, to *Oaths* and *Imprecations*, to *Lying*, *Pilfering*, and *Robberies*. Things *always* a *Scandal* to any *Christian* Nation, and *often* the *Terror* of our Roads, our Streets, and Habitations. And what *better* can be expected from Children thus *disciplined* by *Parents*, who themselves are scarce above *Brutes*? or what *worse* be dreaded by every *serious and pious* Heart?

To

To whatever *Degree* ſuch Irregularities atiſe, whatever *Miſchiefs* they may portend; the fuller *Acknowledgments* are due to thoſe *worthy Societies*, or *ſingle Benefactors*, who lay out their *Labour of Love*, and their *Wealth*, to *ſave ſome*, and reſcue them from utter Miſery and Ruin. For ſuch apparently muſt be the *Conſequence*; when Children (who from the very Eaſineſs and *Simplicity* of their Nature are moſt liable to be ſeduced) are let looſe into the World without *any Foundation*; or (which is much worſe) if the Foundation be *rotten and corrupt*. And a Man muſt be *wilfully* blind, who perceives not what an *incredible Damage* hereby accrues to the *Public*; not barely as cumbered with *uſeleſs* People, but impoveriſhed and endangered by *vicious* ones. 'Tis the Caſe both of the *ſocial* and the *natural Body*, to conſiſt of ſeveral *Members*; which by a wiſe *Diſpoſition* of *Providence*, are appointed and adapted to *Diverſity of Operations*, and *Employments*, for the Safety and Benefit of the *Whole*. The *leſſer* and *inferior* Members, ordained for the *meaneſt* Functions, are as much *Parts* of the Body as the *Head* itſelf; are equally neceſſary to its *Preſervation* with the *moſt Noble*: They mutually ſhare in each other's *Good and Evil*; have no *ſeparate Intereſt*; but *ſuffer*, or *rejoice* together. So that a Senſe of the *common* Good, in which every *Individual* is a *Sharer*, requires our united Care and Concern, our *mutual Sympathy*, in ſecuring the *Welfare* of each: and it is our *Intereſt*, as much as *Duty*, to keep up *all* Parts of the Body to the *divine Appointment*, to *preſerve* them

in

in a *sound State*, or apply *Remedies* in Case of *Maladies*; and especially to be careful in affording Supplies to *the Part that lacketh*, that the *Body suffer not*.

Hence therefore appear *your Wisdom and Goodness*, in employing that *Ability which* God *giveth* towards the Support of the *more feeble*, *the less honourable*, *the Part that lacketh*; and which cannot say, *they have no need of you*: that by your Assistance all may be useful Members of *Society*, according to their *Fitness* and *Capacities*. Above which *temporal* Benefits ariseth your careful Provision for the *whole Extent* of their Existence, in communicating the *Word of Knowledge*, to *Edification*, infusing *spiritual* Motion, Life, and Health, *that all may learn*, *and all be comforted*.

And how can *any* of us refuse to be *Helps*; not willingly afford some friendly Assistance, where the *Benefit* is so *extensive*, and we have such a *fair Prospect*, indeed *certain Experience*, of *Success*?

Food, and *Raiment*, and *Instruction*, provided for such as wanted all; the Care taken to train up the Children of the Poor to *Labour*, *Service*, *Husbandry*, *Manufactures*, &c.—a diffusive Distribution of *Bibles*, *Prayer-Books*, and other *Religious Treatises*, pointed against *Profaneness*, *Popery*, *Enthusiasm*, *Infidelity*, and whatever more *practical* Vices are destructive both of *present*, and *future* Well-being;—this, by the *divine Blessing*, cannot fail of curing *some* of the Disorders we justly complain of in *civil* Life, nor of advancing, both externally and internally, the *Kingdom of Christ*. To which End, Those who freely offer themselves to

erect and *conduct Charity Schools*, will give me Leave to remind them, peculiarly, of what Conſequence it is to procure careful, honeſt, and *religious Maſters and Miſtreſſes*; ſuch as (beſides inſtructing the *Children* in what is proper for their *Subſiſtence*) will diligently ſuperintend their *Morals*; teaching them to behave with Decency and Order, Humility, Loyalty, Piety; and *habituate* them to all theſe *virtuous* and *Chriſtian* Principles and Rules, which may juſtly be expected from ſuch as have theſe *Advantages of Improvement*. That ſo they may effectually anſwer the End of theſe charitable Inſtitutions; and never give any Handle for *Reflections* upon what is ſo *piouſly* deſigned. But where the *Teachers* are *negligent*, the *Scholars* will learn *little or nothing*; and where they find *wrong* Example, or Inſtruction, they will quickly learn *too much*. And *Oh! that there were ſuch a Heart in us all*, all eſpecially of *ſuperior Rank*, to make our own Conduct a *common Model* of fair and righteous Behaviour; that both our *own* Offspring, and that of our *Neighbours*, might perpetually have a *living Leſſon* before their Eyes, and ſee nothing *bad* for Imitation. Nor can we want *Inducements* to this *exemplary Conduct*; while any Love of *Ourſelves* and *Families*, any Regard for the *Community*, any Feeling of the *Word of* God, *and the Powers of the World to come*, are allowed to carry their due *Weight*.

As to any *Complaints* and *Objections*, that are ſometimes brought againſt either of theſe *Societies*; whether they reſpect the *Eſtabliſhment*, or the *Management* of them;

them; it is a high Satisfaction, that they are either *falſe*, or *unreaſonable*: nor perhaps do they always proceed from an *honeſt Intention*. It may be allowed, that *a Nation cannot be born at once*; not any *human Scheme*, however wiſely contrived, ſtart up at firſt in full *Perfection*: Nature, Reaſon, and Experience directing to a *gradual Proficiency*. And accordingly, whenever any Method is ſuggeſted for *rectifying*, or *improving* any Part of the *Management*, you not only *willingly*, but *thankfully* receive it. But if the Complaint ariſe againſt the *Eſtabliſhment* itſelf, againſt *training up Children in the Way they ſhould go*, or the *promoting of Chriſtian Knowledge*;—I truſt your *Integrity*, that you will as cordially and unanimouſly *reject* it.

1 Cor. xvi. 8. IT was St *Paul's* Reſolution to *continue* longer at *Epheſus*, *becauſe a great and effectual Door was opened, and there were many Adverſaries*. When He had a *Proſpect* of doing much Good, and found effectual *Succeſs*, the *Number of Opponents*, inſtead of *diſcouraging* Him, was the very *Reaſon* of his Reſolution to continue, and render *fruitleſs* their *unrighteous Oppoſition*. And for the ſame Reaſon, when we have ſo fair an *Opportunity* of promoting the *temporal* and *eternal* Welfare of our *poor Brethren*, the *National Intereſt*, and *Progreſs of the Goſpel*;—no *public-ſpirited Perſon* will be *terrified by our Adverſaries*; but *the Righteous will hold on his Way, and he that hath* liberal *Hands will be ſtronger and ſtronger*.

AFTER

AFTER our beſt Care, and moſt faithful Diſcharge of this *important Charity*, it is not improbable but *ſome Objects* of it may *eventually fail*, and not anſwer the Purpoſes of ſuch a *good Inſtitution*: this *preſent World* being not a State either of *Certainty*, or *Perfection*. Nor can any *Man*, or *Society* of Men, think of *converting* all *Mankind to Chriſtianity*: the *Scriptures* affording ſufficient Evidence, that the *full and final Calling of Jew and Gentile, and univerſal Eſtabliſhment of our Lord's Kingdom of Righteouſneſs and Happineſs*, ſhall be effected by ſome *extraordinary* and *ſupernatural* Means; in deſpite of every *Impediment*.

IN the mean Time, as it is a Part of our *daily Prayer*, that his *Kingdom may come*; ſo is it a Teſt of our *Fidelity*, to *prepare the Way of the Lord*; to make it our *ſincere Endeavour* to be *mending* the World, and *by all Means to ſave ſome*. And if only a *ſingle* Object, but *One of theſe Little Ones*, be raſcued from *Perdition*, and made a Child of a *happy Immortality*;—it is *Compenſation* enough, and worth the *whole* Labour and Expence that hath been ever contributed. And yet we may humbly and reaſonably hope, our *Benefactions* will ſucceed in a much more *extenſive* Meaſure; that *Thouſands and Ten Thouſands* will enjoy the good Effects, ſo as to be enrolled among the *Bleſſed*.

AND may the *Father of Mercies* ſo crown our Endeavours, that both *Rich and Poor may meet together* in his *Kingdom of Glory*; that when a *burning World*

ſhall

shall have mingled our Fortunes in one common Mass, and all *earthly Distinctions* be wiped away;—*those that turn many*, and those that are *turned unto Righteousness, may shine as the Stars for ever and ever.*

FINIS.

AN

ACCOUNT

OF THE

SOCIETY

FOR PROMOTING

Chriſtian Knowledge.

LONDON:

Printed by J. OLIVER, PRINTER TO THE SAID SOCIETY, in *Bartholomew-Cloſe*; and Sold by B. DOD, BOOKSELLER, at the *Bible* and *Key* in *Ave-Mary Lane*.

MDCCXLVI.

ACCOUNT

FOR PROMOTING

Christian Knowledge.

LONDON:

Printed by J. OLIVER, PRINTER TO THE SAID SOCIETY, in Bartholomew-Close; and Sold by B. DOD, BOOKSELLER, at the Bible and Key in Ave-Mary Lane.

MDCCXLVI.

AN

ACCOUNT

OF THE

SOCIETY *for* PROMOTING CHRISTIAN KNOWLEDGE.

THE *Society for Promoting Chriſtian Knowledge* having been many Years engaged in carrying on ſuch Deſigns as they judged might promote the Intereſts of true Religion, and the Honour of Almighty GOD, and which by his Bleſſing have in a great meaſure anſwered thoſe Ends; but finding that ſuch their Deſigns are not ſo generally known as they could wiſh, and conſequently not ſo much encouraged as they preſume they will be, when further known; they therefore publiſh this Account of them: and have alſo reſolved to communicate to the Publick, from year to year, their Proceedings, and the State of their Affairs.

THE SOCIETY consist partly of SUBSCRIBING or RESIDING, and partly of CORRESPONDING Members; who, before they can be chosen, must be recommended in the *Form* N° I. in the *Appendix*. The former (of whom you have a List joined to the same Number in the *Appendix*) subscribe such Annual Sums as every one thinks proper, towards carrying on the Designs of the Society; and have their regular Meetings, in which all Business relating thereunto is transacted. The latter are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such religious as well as useful Books, as are from time to time approved of, and recommended by the Society; and to remit occasional Benefactions, which they themselves are pleased to contribute, or collect from well disposed Christians.

BUT for the better understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress.

Anno 1698. The Original of the *Society*.

——It was about the latter End of the Year 1698, that a few Gentlemen formed themselves into a *Voluntary Society*; and as such, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion of the Year 1701; when, at their Instance, a **Charter** was obtained from King WILLIAM III. whereby all the then Subscribing Members of this

1701.

Society,

Society, with other Perſons of Diſtinction in Church and State, were Incorporated for the better carrying on that Branch of their Deſigns which related to the *Plantations, Colonies*, and *Factories beyond the Seas, belonging to the Kingdom of* England; from which time that excellent Work has, by the Divine Bleſſing, been ſucceſsfully conducted by that Corporation.

Of the *Incorporated Society* for *Propagation of the Goſpel in Foreign Parts.*

BUT their **Charter** being limited to *foreign Parts*, and the Buſineſs of that Corporation being hitherto confin'd to the *Britiſh* Plantations in *America*; moſt of the Original Members of our *Voluntary Society*, ſtill continued to carry on, in that Capacity, their more extenſive Deſigns for advancing the Honour of GOD, and the Good of Mankind, by promoting Chriſtian Knowledge, both at Home and in other Parts of the World, by the beſt Methods that ſhould offer. They are therefore a Society diſtinct from the *Corporation*, and known by the Name of **the Society for Promoting Chriſtian Knowledge.**

The Incorporated Society being limited to the *Britiſh Plantations*, the Original Members continue as a *Voluntary Society.*

THEIR principal Methods were the ſame as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that thoſe Schools might anſwer the true Purpoſes for which they were erected, the Society has not been wanting in their Correſpondence (with ſuch of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with Religious and Uſeful Inſtruction, Care ſhould be taken, and all proper Means uſed, to inure the Children of the Poor to Induſtry and Labour, ſo that they may become good Chriſtians, loyal, and uſeful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but alſo in Huſbandry, Navi-

Charity-Schools erected.

gation, or any other Buſineſs, that ſhall be thought of moſt Uſe and Benefit to the Publick. With theſe Views the Society printed and diſperſed ſuch a Set of Rules for the good Order and Government of theſe Schools, as had been approved of by the Archbiſhops and Biſhops, who directed, that the ſame ſhould be obſerved within their reſpective Dioceſes: But what Care they have taken, and what they have done in theſe Particulars, will appear from N° II. in the *Appendix*.

Bibles, Prayer-Books, &c. diſperſed.

ANOTHER Method was to diſperſe, both at Home and Abroad, Bibles, Prayer-Books, and divers Sorts of Religious Tracts; and accordingly they have, by the Aſſiſtance of their Members, diſperſed ſeveral Hundred Thouſands of them, in ſuch Manner and in ſuch Places, as they have Reaſon to hope has tended to the great Increaſe of the Knowledge and Practice of our holy Religion. Theſe Books and Tracts (of which there is a Catalogue in the *Appendix*, N° III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Coſt in Sheets; what are not Bound, at half the prime Coſt; the *Society* defraying the Expence of the other Half, as alſo that of Binding, in the former Article, out of their own Fund.

THESE are the General Deſigns of this Society: and though their certain Income towards ſupporting them be but ſmall, yet they have hitherto been enabled by their own Annual Subſcriptions, and the Legacies or other caſual Benefactions of well diſpoſed Perſons, to raiſe a Fund ſufficient to carry them on ſucceſsfully from year to year at a very conſiderable Expence: And they ſtill truſt to the Bleſſing of GOD, and the Zeal of their Members, that ſuch good Works ſhall never fail to proſper in their

Hands,

Hands, for want of Liberal Supplies from Charitable Christians.

BESIDE these General Designs, the *Society* undertook in the Year 1710 the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with *Money*, a *Printing Press*, *Paper*, and other Necessaries, (as they were enabled) till the Year 1728; when, upon a Proposal made by the Reverend Mr *Schultze*, one of the *Danish* Missionaries, to remove to *Fort St George*, and there begin a new Mission, for the Conversion of the Heathen at *Madras*, the Society engaged for the Support of the same, though at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty GOD: which Expence has been since greatly increased by an Addition of Missionaries, as well as the Enlargement of the Mission to *Cudulore* near *Fort St David*, (another English Settlement). However, the Society chearfully rely upon the same Wise and Gracious Providence, which has hitherto wonderfully prospered this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply all their Wants; such a Spirit, as shews itself in Mr Professor *Francke*, of *Hall* in *Saxony*, whose Remittances towards carrying on this pious and glorious Design, have been large and constant. But the present State of this Mission may be seen in the *Appendix* N° IV. together with an Account of the Benefactions hitherto received, at the End of N° V.

1710.

Protestant Mission to *East-India*, at *Tranquebar*.

At *Madras*.

At *Cudulore*.

IN

1720. In the Year 1720, the Society extended their Regard to the *Greek* Church in *Paleſtine*, *Syria*, *Meſopotamia*, *Arabia*, and *Egypt*. To this End they publiſhed Propoſals for Printing here, with a new Set of Types, the *New Teſtament* and *Pſalter*, in *Arabick*: and were enabled, by the Bleſſing of God, on the Recommendation of the Biſhops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Pſalters*, and 10000 *Teſtaments*, as alſo of 5000 *Catechetical Inſtructions*, with an *Abridgment of the Hiſtory of the Bible* annexed; at ſo large an Expence as the Sum of 2976 *l.* 1 *s.* 6½ *d.* to which His late Majeſty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5668 Pſalters, 2682 New Teſtaments, and 2220 *Catechetical Inſtructions*, with the *Abridgment* aforeſaid, have been already ſent to thoſe Parts; or into *Perſia*, by means of their Correſpondents in *Ruſſia*, which were moſt thankfully received; and the reſt are reſerved to be ſent as Occaſion ſhall offer.

New Teſtaments, Pſalters, Catechiſms, and Abridgment of the Hiſtory of the Bible, printed in Arabick.

1725. The Society having had the Pleaſure to ſee the Succeſs of the Endeavours uſed in many Towns and Villages, for employing the Poor and their Children, by ſetting up Work-houses; They (that nothing might be wanting to encourage the Proſecution of ſo uſeful a Deſign) did in the Year 1725 cauſe a Collection of the beſt Accounts of ſuch Work-houses to be publiſhed; which was reprinted with very large Additions, in 1733; and is now diſperſed upon the uſual Terms of the Society, in order to recommend ſo good a Deſign throughout the Kingdom: and that in them particular regard ſhould be had to ſuch an Education of Children, as might by making them good Chriſtians, be the moſt effectual Means to make them uſeful to their Country,

Work-Houſes recommended.

ety, truly happy in the Life that now is, and in that which is to come.

In the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the Sufferings of the Proteſtants in *Saltzburg*, (having firſt obtained His Majeſty's Leave) reſolv'd upon doing all that lay in their Power to raiſe Collections for their perſecuted Brethren. To this End, in *June* the ſame Year, they publiſhed, *An Account of the Sufferings of the perſecuted Proteſtants in the Archbiſhoprick of* Saltzburg, *&c.* and afterwards publiſhed, *A further Account of their Sufferings*, &c. with an *Extract of the Journals of M.* Von Reck, *the Commiſſary of the firſt Tranſport of* Saltzburgers *to* Georgia; *and of the Miniſters that accompanied them thither*, 1733. Theſe *Accounts* being enforced by the generous Example of many Noble and Honourable Perſons, as alſo by liberal Contributions, and earneſt Exhortations from the Right Reverend the Biſhops, and their Clergy; had, through God's Bleſſing, ſo good an Effect upon the Minds of charitable and well diſpoſed Chriſtians of every Rank and Denomination, that the Society (beſides making many large Remittances to *Germany*) have been enabled to ſend over to the Engliſh Colony in *Georgia*, in the Years 1733, 1734, 1735, and 1741, Four Tranſports, conſiſting of more than two Hundred Proteſtant Emigrants, chiefly *Saltzburgers*; who, with Two Miſſionaries and a Schoolmaſter, are ſettled by themſelves at *Ebenezer*: and there live in a contented, comfortable, and hopeful Way, upon ſuch Lands as have been aſſigned to them by the Truſtees for Eſtabliſhing the ſaid Colony.

1732. *Saltzburg* Exiles relieved.

The great Expence of theſe Tranſports, and the many extraordinary Charges that have been neceſſary for

for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Miſſionaries and Schoolmaſter, have ſo far reduced the Charities belonging to this Branch of the Society's Deſigns, that they have nothing left now to anſwer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchaſed as a ſtanding Fund for paying the aforeſaid Annual Salary to the Miſſionaries and Schoolmaſter, till ſome certain and ſettled Proviſion can be made for them in *Georgia*; but for Particulars the Society refer themſelves to their Books of Receipts and Diſburſements on this Account, which may be inſpected *gratis* by any Perſon calling on their Secretary, at their Houſe in *Bartlet's Buildings, London*; of which, two Extracts have been already publiſhed, and diſperſed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward ſo great and ſeaſonable an Inſtance of Chriſtian Beneficence, as was then miniſtred to perſecuted *Proteſtants*, when driven out of their native Country, under the moſt pitiable Circumſtances of Diſtreſs.

1743. Proposal for Printing the Bible, *&c.* in the *Welch* Language.

IN the Year 1743, the Society undertook the Management of a new Edition of the *Bible* in the *Welch* Language, with the *Common Prayer* and *Pſalms in Metre*. It is now in the Univerſity-Preſs at *Cambridge*, where *Fifteen Thouſand* Copies are to be printed. The Society do all they can to forward this Work with the utmoſt Expedition; though they have Reaſon to fear, from various unforeſeen Incidents, that it will be ſomewhat longer in hand than they once hoped. However, they doubt not but that GOD, in his good Providence, will enable them, by a ſufficient Supply of Benefactions, to

to complete so necessary a Scheme of Christian and Protestant Charity, for Promoting his Glory and the Salvation of Souls in that Part of this Kingdom, notwithstanding any Difficulties, or the very large Expence it will amount to. The Benefactions received on this Account for the last Year, may be seen in the *Appendix*, N° VII. together with the Proposal for carrying on this good Work, which is heartily recommended by the Society.

BEFORE concluding this *general* Account, it may not be improper to mention two very considerable Benefactions to this Society.

Mrs *Palmer's* Legacy of 4000 *l.* in 1728.

1. THE one is, a most generous *Legacy* of *Four Thousand Pounds*, which was left to them by Mrs *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*; the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

The Gifts of Mr *Edwin Belke*, a Gentleman of *Kent*.

2. THE other is a free Gift in the Year 1734, by Mr *Edwin Belke*, a Gentleman of *Kent*, deceased; who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, as also of distributing religious and good Books, has, (in order to make the best and most lasting Provision he could for these Purposes) executed a Conveyance by Lease and Release, of Ten Acres of Land in *Romney Marsh* in *Kent*, to Five Members of the *Society for Promoting Christian Knowledge*, their Heirs and Assigns for ever, and has likewise transferred to the same Gentlemen 1050*l.* New South Sea Annuities, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed, executed by the said Benefactor, towards defraying the Expence of distributing *Bibles*,

bles, New Teſtaments, and other Religious Books, under the Inſpection of the Society.

THE ſame Gentleman did alſo in the Year 1737 execute another Deed to the five Members above-mentioned, for conveying to them, their Heirs and Aſſigns for ever, *Eighty Pounds* New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Chriſtian Religion in the *Eaſt-Indies*, or other Parts of the World; which *Annuity Stock* is alſo to be veſted, as ſoon as may be, in a Purchaſe of *Freehold* Land, the better to perpetuate the Truſt. Both which Settlements were confirmed by his Will.

THESE are the *general* Deſigns wherein the Society are at preſent engaged; the *particular* State whereof will be publiſhed every Year: and what it was at their laſt Audit, may be ſeen in the *Appendix*, N°. V.

The TREASURERS *of this* SOCIETY.

THE Reverend Dr DENNE, Archdeacon of *Rocheſter*, and Rector of St *Mary Lambeth*, is Treaſurer for all Benefactions to the Deſigns of the Society in general: and to the *Arabick* Impreſſions of the *New Teſtament* and *Pſalter*.

HENRY HASTINGS Eſq; at *Cheſter*, is Treaſurer for all *Quarterly Subſcriptions*, and alſo for all *Remittances* for *Packets* of Books ſent to any Members.

BENJAMIN HOARE Eſq; in *Fleetſtreet*, is Treaſurer for all *Benefactions* to the *Proteſtant Miſſion* in the *Eaſt-Indies*.

The Rev. Mr THOMAS BROUGHTON and Mr WILLIAM WATTS are Joint-Secretaries to the Society.

Letters may be directed to the Rev. Mr BROUGHTON, *at the Society's Houſe in Bartlet's Buildings, Holborn.*

APPENDIX.

N° I.

The Form of recommending MEMBERS, *according to the* Standing Orders *of the* SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the Society for Promoting Christian Knowledge; and do verily believe that He is well affected to His Majesty King GEORGE, and his Government; and to the Church of *England* as by Law established; of a sober and religious Life and Conversation, and of an humble, peaceable, and charitable Disposition.

A LIST OF THE SUBSCRIBING MEMBERS OF THE SOCIETY *for promoting Christian Knowledge.*

Time of Admission.	
	A.
1744.	RIGHT Reverend *Samuel* Lord Biſhop of *St Aſaph.*
1740.	*John Andrew* LL.D. Maſter of the Faculties to the Lord Archbiſhop of *Canterbury.*
1744.	*Francis Ayſcough* D.D. Clerk of the Cloſet to His Royal Highneſs the Prince of *Wales.*
1745.	Rev. Mr *Arnold*, Rector of *Thurcaſton, Leiceſterſhire.*
	Hon. and Rev. Mr *Henry Harvey Aſton.*
	B.
1738.	Right Reverend *Joſeph* Lord Biſhop of *Briſtol.*
	Right Reverend *Matthew* Lord Biſhop of *Bangor.*
1722.	*William Belitha* Eſq; *Teddington* in *Middleſex.*
1723.	*Thomas Blencowe* Eſq; of the *Middle Temple.*
1725.	*Thomas Bromſall* Eſq; *Blunham, Bedfordſhire.*

Peniſton

Time of Admiſſion.

1726. *Peniſton Booth* D.D. Dean of *Windſor.*
1729. *Calverly Bewicke* Eſq; *Clapham, Surrey.*
1731. *Edward Beacon* M.A. of the Iſle of *Wight.*
1732. *William Berriman* D.D. Fellow of *Eton*, and Rector of St *Mary Axe, London.*
Rev. Mr *Henry Allard Butjenter*, one of His Majeſty's *German* Chaplains.
1735. *William Bedingfield* of *Swatſall Hall, Suffolk*, Eſq;
John Burton D.D. Head Maſter of *Wincheſter* School.
1738. *William Brown* M.D. at *Lynn, Norfolk.*
1740. *John Betteſworth* LL.D. Dean of the Arches.
John Barton M.A. Rector of *Sherington, Bucks.*
Rev. Mr *Biſcowe*, Chaplain in Ordinary to His Majeſty, and Rector of St *Martin Outwich.*
Samuel Baker D.D. Canon Reſidentiary of St *Paul's.*
Edward Bayer D.D. Vicar of *Royſton, Herts.*
1741. Rev. Mr *Daniel Beaufort*, Rector of *Eaſt Barnet.*
Philip Bearcroft D.D. Chaplain to His Majeſty, and Preacher of the *Charter-Houſe.*
Mr *John Beckham* at *Swaffham, Norfolk.*
1742. Sir *Griffith Boynton* Bart. *Burton Agnes, Yorkſhire.*
1743. *John Berriman* M.A. Rector of St *Alban, Wood-ſtreet.*
William Beſt D.D. Vicar of St *Lawrence Jewry.*
Buckland Nutcombe Bluett Eſq; of *Nutcombe, Devon.*
Rev. Mr *Jacob Bourdillon, Spital-Fields.*
1744. Rev. Mr *Bates* of *Horncaſtle, Lincolnſhire.*
Rev. Mr *Anſelm Baily*, of the King's Chapel.
Rev. Mr *Bree*, Rector of *Mark's-Tey, Eſſex.*
James Bateman of *Well, Lincolnſhire*, Eſq;
1745. Rev. Mr *Guſtavus Broughton*, Vicar of *St Martin's* in *Leiceſter.*
Rev. Mr *John Boſwell*, Vicar of *Taunton, Somerſetſhire.*
Rev. Mr *Chriſtopher Bowerbank* of *Weybill, Hants.*
Rev. Mr *William Barcroft*, Vicar of *Kelvedon, Eſſex.*

Right

Time of Admission.

C.

1727. Right Rev. *Samuel* Lord Bishop of *Chester*.
1700. *Rowland Cotton* Esq; *Etwall, Derbyshire*.
1716. *Thomas Clendon* Esq; *London*.
1724. *Richard Cobbe* M. A. Chaplain to the Right Honourable the Earl of *Aylesbury*.
1733. *Joseph Gosherd* M. A. Prebendary of *Bristol*.
1734. *John Conybeare* D. D. Dean of *Christ-Church, Oxon*.
1735. *Thomas Carew* of *Crowcombe, Somersetshire*, Esq;
1738. *Henry Reginald Courtenay* Esq; *Upper Grosvenor-street*.
Edmund Castle B. D. Master of *Corpus Christi* College, *Cambridge*.
Peregrine Courtenay Esq;
1740. *Thomas Cartwright* D. D. Archdeacon of *Colchester*.
Rev. Mr *Chamberlayne*, Rector of *Great Cressingham, Norfolk*.
1741. *John Chapman* D. D. Archdeacon of *Sudbury*.
1742. *Reuben Clarke* D. D. Archdeacon of *Essex*.
Allen Cowper M. A. Rector of *Warboys, Huntingdonsh*.
Charles Walter Congreve M. A. Archdeacon of *Ardmagh*.
1743. *Thomas Church* M. A. Prebendary of St *Paul's*.
1744. *John Castelman* M. A. Prebendary of *Bristol*.
1745. *Edward Cobden* D. D. Archdeacon of *London*.
Rev. Mr *Crossman*, Rector of *Little Bromley, Essex*.

D.

1744. Right Reverend *Richard* Lord Bishop of St *David's*.
1724. *John Denne* D. D. Archdeacon of *Rochester*.
1739. *Christopher Dawson* Esq; *London*.
1742. Mr Alderman *Davies* of *Beverley, Yorkshire*.
1743. *James Dalbiac* of *Spital Fields*, Esq;
1744. Rev. Mr *Doughty*, Vicar of *Wispington, Lincolnshire*.
1745. Rev. Mr *De Chair, Stoke-Newington, Middlesex*.
Hon. *Wriothesley Digby*, Esq;

Right

E.

1730. Right Rev. *Nicholas* Lord Biſhop of *Exeter.*
1742. Right Rev. *Robert* Lord Biſhop of *Ely.*
1720. Right Honourable the Earl of *Egmont.*
1703. *Vigerus Edwards* Eſq; *London.*
1742. *Sloane Elſmere* D.D. Rector of *Chelſea.*
1744. Rev. Mr *Henry Evans* of the King's Chapel.

F.

1713. *Peter Foulkes* D. D. Præcentor of *Exeter.*
1740. Rev. Mr *John Forſter* Rector of *Elton, Huntingdonſhire.*
1719. *Francis Freeman* Eſq; *Briſtol.*
1744. *John Ferret* Eſq; *Weſtminſter.*
1745. Rev. Mr *Robert Foley* of *Stoke-Court, Herefordſhire.*

G.

1724. Right Rev. *Martin* Lord Biſhop of *Gloteſter.*
1727. Sir *John Gonſon* Knt.
1731. Rev. Mr *Henry Green*, Vicar of St *Peter's* in *Derby.*
1734. *Samuel Green* D.D. Rector of St *George* the *Martyr.*
1742. Rev. Mr *Thomas Gibſon*, Vicar of *Dover-court, Eſſex.*
1743. Mr *Francis Goſling* Banker, *London.*
1744. *John Goodwin* M.A. Rector of *Clapham.*

H.

1713. *John Heylin* D.D. Prebendary of *Weſtminſter.*
1718. *Henry Haſtings* Eſq; *Chelſea.*
1725. *Benjamin Hoare* Eſq; Banker, *London.*
1730. Rev. Mr *John Holcombe*, Rector of *Tenby, Pembrokeſhire.*
1731. *Thomas Hunt* D.D. *Arabic* Profeſſor, *Oxon.*
1734. *Jeffrey Hetherington* Eſq; *London.*
1736. *Joſeph Hudſon* Eſq; *Weſtminſter.*

David

1740. *David Hartley* M.D. *Bath.*
1742. *Thomas Hayter* D.D. Archdeacon of *York.*
1743. *Mr Michael Hopson, Coleman-street.*
1744. *Edm Howard* M.A. Rector of *Rendlesham, Suffolk.*
1745. *Sampson Harris* M.A. Vicar of *Stonehouse, Glocestersh.*

I.

1725. *William Jennings* Esq; *London.*
1742. *John Johnson* M.A. Preacher of the Chapel in *Long-Acre.*
1742. *Charles Jenner* D.D. Preacher of St *John's* Chapel, *Holborn.*
1743. Rev. Mr *Thomas Jackson*, Rector of *Greens Norton, Northamptonshire.*
1740. *Lawrence Jackson* B.D. Vicar of *Ardleigh, Essex.*
1745. Rev. Mr *Jenkin*, Lecturer of St *Martin, Ludgate.*

K.

1742. *Samuel Knight* D.D. Archdeacon of *Berks.*
1744. *John Kippax* M.A. Fellow of *Clare-hall, Cambridge.*

L.

1705. Right Rev. *Edmund* Lord Bishop of *London.*
1724. Right Rev. *Richard* Lord Bishop of *Lichfield and Coventry.*
1726. Sir *James Lowther* Bart.
1727. *John Lynch* D.D. Dean of *Canterbury.*
1740. Rev. Mr *William Langton*, Rector of *Panton, Lincolnshire.*
1741. *William Lunn* D.D. Archdeacon of *Huntingdon.*
1742. *William Lucas* M.A. Rector of *Bennington, Hertfordshire.*
1744. *Stephen Law* Esq; *London.*
1744. *Roger Long* D.D. Master of *Pembroke College, Cambridge.*
1745. *Tristram Land* M.A. Vicar of *Furneux Pelham, Hertfordshire.*

The

M.

1730. JOHN *Meard* Esq; *Greenwich.*
1740. *John Morgan* M.A. Prebendary of *Winchester.*
1741. *Robert Maxwell* D.D. Vicar of *Grayes* in *Essex.*
1741. Rev. Mr *Morant*, Rector of St *Mary's* in *Colchester.*
1741. Rev. Mr *Mustard*, Rector of *Mistley*, *Essex.*
1743. *Thomas Micklethwait* Esq; *Leeds*, *Yorkshire.*

N.

1716. MR *Samuel Newey*, *London.*
1743. *Samuel Nicoll* LL.D.
1744. *William Nowell* M.A. Fellow of *Oriel College*, *Oxon.*

O.

1734. RIght Rev. *Thomas* Lord Bishop of *Oxford.*
1730. Mr *Henry Overton*, *London.*

P.

1711. JOhn *Pelling* D.D. Canon of *Windsor.*
1720. *Zachary Pearce* D.D. Dean of *Winchester.*
1725. Sir *John Philipps* Bart.
1726. Sir *John Price*, of *New-Town-Hall*, *Montgomeryshire.*
1727. *Thomas Pardo* D.D. Principal of *Jesus College*, *Oxon.*
1736. *John Peck* Esq; *Spital-Fields.*
1744. *Vincent Perronet* M.A. Vicar of *Shoreham*, *Kent.*
1744. Rev. Mr *Pittius*, Preacher at the *German* Church in the *Savoy.*
1745. *Joseph Parsons* M.A. Vicar of *Bedingham*, *Norfolk.*

R.

1723. THE Right Hon. the Marquiss of *Rockingham.*
1740. Rev. Mr *Ralph*, Vicar of *Ingatestone*, *Essex.*
1741. *Nicholas Robinson* M.D. at the College of Physicians, *London.*
1741. *David Ravaud* Esq; *London.*
1743. *William Rothery* M.A. Lecturer of *Chelsea.*

S.

1707. RIght Rev. *Thomas* Lord Biſhop of *Sodor and Man.*

1732. { *Joſeph Smith*, D.D. Provoſt of *Queen's College*, *Oxford.*
Francis Stanley M.A. Rector of *Hadham*, *Herts.*

1734. Sir *Hans Sloane*, Bart. *Chelſea.*

1736. *Thomas Saville* Eſq; *London.*

1739. Rev. Mr *Salwey*, *Worceſter.*

1740. { *John Stephens* Eſq;
R. Sneyd D.D. Rector of *Henningham Sible*, *Eſſex.*
Humphry Sydenham Eſq; *London.*
Henry Stebbing D.D. Chancellor of the Dioceſe of *Salisbury.*

1742. *William Short* Eſq; *Exeter.*

1745. *Thomas Smallbrook* M.A. Archdeacon of *Coventry.*

T.

1730. { REV. Mr *Talbot*, Rector of *Burfield*, *Berks.*
Thomas Troyte M.A. of *Killerton*, *Devonſhire.*

1733. *John Thorold* Eſq; *Kenſington.*

1734. *John Thomas* D.D. Canon Reſidentiary of St *Paul's.*

1737. { Rev. Mr *Humphry Thomas* of St *Juſt* in *Roſeland*, *Cornwall.*

1740. *Samuel Torriano* Eſq; *Putney*, *Surrey.*

1742. *James Terkington* M.A. Rector of *Little Stukely*, *Huntingdonſhire.*

V.

1700. JAmes *Vernon* Eſq; *Weſtminſter.*

1732. *Edward Vernon* D.D. Rector of St *George's*, *Bloomsbury.*

1740. Rev. Mr *Velley*, Vicar of *Chipping Ongar*, *Eſſex.*

1744. Mr *Richard Venn*, *Ludgate-Hill.*

Right

W.

1725. Right Rev. *Benjamin* Lord Biſhop of *Wincheſter.*
1734. Right Rev. *Iſaac* Lord Biſhop of *Worceſter.*
1712. *Samuel Weller* LL.B. Miniſter of *Maidſtone, Kent.*
1733. Mr *Charles Wadſworth* at *How, Norfolk.*
1734. *Thomas Wilſon* D.D. Prebendary of *Weſtminſter.*
1739. *Conway Whiteborne* Eſq; of the *Middle-Temple.*
1740. { Mr *William Ware, Vauxhall.* / Rev. Mr *Ward* of *Kenſington.*
1742. *Henry Weſton* Eſq; *Chertſey, Surrey.*
1743. *William Worthington*, M.A. Vicar of *Blodwell, Shropſh.*
1744. { *John Witton* M.A. of *Chapel Thorpe, Yorkſhire.* / Sir *William Wentworth* Bart, at *Bretton, Yorkſhire.*
1745. { Rev. Mr *Wilſon*, Vicar of *Halſted, Eſſex.* / *John Warcopp*, LL.B. Preacher at *Oxendon* Chapel. / Mr *John Wilberfoſs*, Merchant at *Gainsborough.*

Y.

1728. THE Moſt Rev. *Thomas* Lord Archbiſhop of *York.*

Z.

1724. REV. Mr *Ziegenhagen*, one of His Majeſty's *German* Chaplains.
1733. Rev. Mr *Zouch* of *Sandal Magna, Yorkſhire.*

LADIES Annual Contributors.

1732. { Mrs *Baſſet* of *Yanton-Court, Devon.* / Mrs *Bridget Ilbert* of *Bowring-Leigh, Devon.*

N°. II.

THAT the **Charity-Schools** might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour* and *Industry*; and in their Circular Letter *A. D.* 1712, they have these Words:

Circular Letter 1712. "AND because some have apprehended, that the "placing so many of them out Apprentices to Ma- "nual Trades, as is now generally done, may oc- "casion, in Time, a Want of Servants, especially "in Husbandry; the Society recommend it to your "Consideration, whether the bringing up the Chil- "dren to Husbandry, or putting them out to Ser- "vices, at Sea, or in sober Families, may not be "more useful to the Publick, and no less beneficial "to themselves.

1719. IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words:

"NEXT to improving the Minds of the Poor "in all necessary Christian Knowledge, the Society "have desired, and do again earnestly intreat all "their Correspondents, to use their utmost Endea- "vours to get some kind of Labour added to the "Instruction given to Children in the Charity "Schools;

" Schools; as *Husbandry* in any of its Branches, " *Spinning*, *Sewing*, *Knitting*, or any other uſeful " Employment; to which the particular Manufac- " tures of their reſpective Countries may lead them: " This will bring them to an Habit of Induſtry, " as well as prepare them for the Buſineſs by which " they are afterwards to ſubſiſt in the World, and " effectually obviate an Objection againſt the Cha- " rity Schools, that they tend to take poor Children " off from thoſe ſervile Offices which are neceſſary " in all Communities, and for which the wiſe Go- " vernor of the World has by his Providence de- " ſigned them.

" THE beſt Means of employing the Poor, has " always had a Share in the Thoughts of the wiſeſt " Men in this Kingdom; and the preſent State of " Affairs, with reſpect to our Trade, ſeems to re- " quire a Continuance of your Care and Applica- " tion, to promote thoſe Employments among the " Children educated in Charity Schools, which may " be moſt for the Service of the Publick; ſo that " beſide *Reading*, *Writing*, and *Arithmetick*, and " inſtructing them in the Principles and Rules of " our holy Religion, they ought alſo to be inured " to ſome ſort of profitable *Labour* or *Buſineſs*. Circular Letter 1720.

" IT has been obſerved by a worthy Correſpond- " ing Member, that where, in the Want of other " Labour, the Children in the Country go a Mile " or two to School, even that has contributed to " make them robuſt and active; and that *Gar-* " *dening*, *Plowing*, *Harrowing*, or other ſervile La- " bour every other Day for their Parents, has been " no Prejudice to their Progreſs in Learning.

" 'TIS not eaſy to preſcribe ſuch an Employ as " would ſuit all Parts of the Kingdom; and there- " fore Circular Letter 1722.

" fore it muſt be left to the Prudence of thoſe
" who are intruſted with the Management of Cha-
" rity Schools, to chuſe ſuch Employments for
" the Children, as they ſhall judge to be moſt prac-
" ticable in their reſpective Places; and if any in
" your Neighbourhood have been ſo happy as to
" fall into a proper Method for employing poor
" Children, you are deſired to ſignify it in as parti-
" cular a manner as you can; that when the So-
" ciety are furniſhed with a greater Variety of ſuch
" Methods, they may be communicated to the
1725. " Publick for general Practice.

" And tho' the Manner of employing the Poor,
" may, at firſt, be attended with ſome Difficulty,
" by reaſon of the Variety of Manufactures in the
" Kingdom, and the Materials neceſſary for them,
" which all Places do not equally afford; yet
" wherever an Attempt has been made (tho' by
" Means perhaps at firſt not appearing very proba-
" ble) it has ſeldom failed of producing ſome
" good Effect: for notwithſtanding the Produce of
" the Manufactures, wherein the Poor are employ-
" ed, ſhould happen to be but ſmall, yet if they
" are kept from Idleneſs and Beggary, and inured to
" a ſober and induſtrious way of Living, the good
" Effects thereof, as well to themſelves as to the
" Publick, will fully compenſate all the Pains that
" ſhall be taken therein.

Circular Letter 1729. " The general Uſefulneſs of *Husbandry* to this
" Nation, the real Want there has been of Perſons
" to be employed in it, and the Mortality that has
" lately happened in many Counties, eſpecially
" among the lower and more laborious ſort of
" People, are, in the Opinion of the Society, all of
" them, very good Reaſons to engage their Mem-
" bers

" bers to uſe their utmoſt Endeavours that poor " Children may be bound out *Apprentices* to that " Buſineſs; which would ſilence one of the moſt " popular Clamours that has been raiſed againſt " Charity Schools. This Concern therefore, which " ſo nearly affects the common Intereſt of our " Country, is particularly recommended by the So- " ciety to all their Members.

FROM theſe *Extracts* it will appear, how careful this Society has always been to obviate the common Objections made againſt the Charity Schools, that they only breed up Children in Idleneſs and Pride; and it muſt not be omitted, that as early as the Year 1712, they particularly recommended, " That however theſe Children are diſpoſed of, it " will be very neceſſary beforehand to teach them " that great Leſſon of *true Humility*, which our " Saviour has preſcribed to all that will be his Diſ- " ciples; leſt the Advantages they receive from a " pious Education, ſhould incline them to put too " great a Value upon themſelves; and therefore " that the Maſters be often put in mind of guard- " ing the Children under their Care, as much as " poſſible, againſt ſuch dangerous Conceits; and in " order thereunto, to inſtruct them very carefully " in the Duties of Servants, and Submiſſion to " Superiors.

AND knowing that it is of the higheſt Importance to the Welfare of the Charity Schools, to remove all Occaſion of Complaint againſt them as Nurſeries of *Diſaffection* to the Government, They acquainted their Members in Town and Country, " That his Grace the Archbiſhop of *Canterbury* " having heard ſome Complaints againſt the Con- " duct of certain Teachers in theſe Schools, on this

" Head,

" Head, did, in 1716, write a Letter to the Truſtees " of the Schools in and about *London*, earneſtly ex- " horting them *rigorouſly to animadvert upon all, " whether Children or Teachers, who either appear, " or ſuffer them to appear at any time in publick, " to affront the Government, and bear a Part in thoſe " Tumults and Riots, which are ſo great a Scandal, " as well as Prejudice, to the good Order and Peace " of the Realm. And likewiſe, if there be any Ca- " techiſms or Inſtitutions taught in any of theſe " Schools, that meddle with political or party Prin- " ciples, that they ought immediately to be thrown " aſide, as pernicious to the original Deſign of theſe " pious Nurſeries.*

SOME time after this, his Grace, in a particular manner, recommended it to the Truſtees of the Charity Schools in and about *London*; " To require " all the Maſters and Miſtreſſes under their Di- " rection, not only to take the Oaths to the Go- " vernment before their Admiſſion, but at the " Time of their Admiſſion to ſubſcribe to ſome ſuch " ſolemn Promiſe, or Declaration, as the follow- " ing, *viz. That they do heartily acknowledge his Ma- " jeſty King* GEORGE, *to be the only lawful and " rightful King of theſe Realms; and will to the " utmoſt of their Power educate the Children com- " mitted to their Charge, in a true Senſe of their " Duty to him as ſuch; That they will not by any " Words or Actions, do any thing whereby to leſſen " their Eſteem of, or their Obedience to the preſent " Government. That upon all publick Days, when " their Children may be likely to appear among any " diſorderly Perſons, they will do their beſt to keep them " in, and ſeverely puniſh them, if they ſhall hear of " their running into any Tumults, or publick Meet-*

" *ings,*

" ings, contrary to the good Order of such Schools " and Scholars.

SEVERAL other Prelates have earnestly prelled the like Exhortations, in their Sermons at the Anniversary Meetings of the Charity Schools, as well as on other Occasions; and the Society think it incumbent on them to use all their Interest to procure a general Conformity to his Grace's and their Lordships Sentiments in this Matter, as of the last Importance to the Welfare of the Charity Schools; and therefore intreat all their Correspondents to do their utmost to remove all Occasions of Complaint, as they value the Prosperity of these Schools.

An Account of the CHARITY SCHOOL in and about *London* and *Westminster*, April 1746.

This Mark * denotes *Schools of which an Account hath been this Year sent to the Publishes, which Schools generally attend the Anniversary Meeting.*

C. signifies Cloath'd. | *M.* Maintained.
pt. C. part Cloathed. | *W.* Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to Services or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services or taken out by friends.	No. of Children educated in the Schools, including those now in them
Aldgate Ward *within*, formerly St *Katharine Creed*, 1717. C.	1	35	—	56 Sea 7	171	—	—	269
* St Andrew Holborn, erected 1699. C.	[illegible]	80	—	[illegible] Sea 27	2	—	—	491
* In the same Parish, 1700. C.	1	—	71	—	—	278	—	349
* In the same Parish, 1715 for Teaching Navigation to 20 Children gratis, out of our Charity Schools, within the Bills of Mortality, on *Mondays*, *Wednesdays*, and *Fridays*; from whence 169 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools.								
St. Anne Aldersgate 1709. C.	[illegible]	50	20	[illegible]	98	35	82	350
St. Anne Blackfryars, set up 1705. supported by Endowment, C.	[illegible]	[illegible]	30	103	144	71	123	411
* St. Ann Westminster 1698 C.	1	52	—	308	84	—	—	444
* In the same Parish 1698. C.	1	—	52	—	—	134	149	335
St. Bartholomew the Great, for Boys 1717. and for Girls 1727. *Pt. C.*	2	26	20	61 Sea 4	44	5	61	221
	12	263	193	1033	543	523	415	2870

CHARITY SCHOOLS in the Parishes of	No. of Schools	Boys	Girls	Boys put out Apprentices or to Sea.	Boys put out since setting up the School or taken out by Friends	Girls put out since setting up the School or taken out by Friends	Girls put out Servants or otherwise provided for by Friends	No. of Children educated in the Schools, including those gone to Sea
Battersea, *Surry*, founded and endowed by a Person of Quality for 20 Boys; taught to Read, Write, and cast Accounts, several of whom are afterwards Apprentices, with the Interest of 100 l. left for that Purpose.	1	20	—	7	—	—	—	27
Billingsgate Ward 1714. *C.*	1	40	—	91	36	—	—	158
St. Botolph Aldersgate, 1702. *C.*	1	50	—	240	20	—	—	313
In the same Parish 1702. *C.*	1	2	30	—	—	16	155	221
St. Botolph Aldgate *within*, For Boys set up 1698, and for Girls 1719. *C.*	2	80	40	150	—	82	—	372
St. Botolph Bishopsgate, 1701. *C.*	2	25	35	92	82	20	55	239
* St. Bride's Parish 1712. *C.*	2	50	40	72	33	47	52	311
* Bridge and Candlewick Ward, set up for Boys 1710. Girls 1717. formerly under the Name of St. *Michael* Crooked-Lane, and St. *Magnus* the Martyr. *Cl.*	2	60	49	178	—	8	270	767
* Broadstreet Ward 1714 *C.*	2	50	30	168	40	27	101	444
Camberwell in *Surry* 1721 *C.*	2	25	25	—	—	—	96	146
* Castle Baynard Ward *C.* Boys 1710. Girls 1718.	2	30	20	71	172	29	106	428
Chelsea, *Middlesex*, set up 1707, endow'd with 10 *l. per Ann.* for ever, by the late Mr. Chamberlayne, *Pt. C.* and *Pl. Cl.*	2	35	20	172	12	—	5	144
In the same Parish Set up *June* 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees. *Cl.*	1	—	30	—	—	7	97	134
Christ Church, *Spital-Fields*, set up 1708. *Cl.*	2	30	30	66	101	6	99	332
* Christ Church in *Surry*, Boys 1711. Girls 1718. *CC.*	2	30	10	148	39	50	33	310
* St. Clement Dane 1702 *C.*	2	60	40	200	25	—	259	849
	27	561	400	1926	838	242	1328	5295

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to [illegible]	[illegible]	Girls put out since setting up of the School to [illegible]	[illegible]	No. of Children educated in the Schools, including those now [illegible]
* In the same Parish of St Clement Dane, an Horn-book School for Boys and Girls, 1724. pt. Cl.	1	20	10	—	—	—	—	30
* Cordwainers and Bread-street Ward, C. Boys 1701. Girls 1714.	2	50	30	[illegible]	317	45	192	804
* Cornhill and Lime-street Ward. C. 1710.	2	50	30	[illegible]	151	20	152	579
* Cripplegate Ward *within* Including the School of St. *Alphage*, Boys 1712. Girls 1713. *Cl.*	2	50	25	111	191	2	130	509
Deptford in *Kent* C.	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1715. C.	2	30	20	—	—	—	—	352
*St. Dunstan in the West C. Boys 1708. Girls 1710.	2	50	40	[illegible]	151	77	189	706
St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
*St. Ethelburga, *Cl.* Set up 1719. first in the Parish of St. *Mary Abchurch*, supported by the Subscriptions of a Society, and other Collections	1	30	—	45	60	—	—	135
* East Smithfield in the Parish of *Aldgate*, the Boys set up 1706, and the Girls 1710. C.	2	40	30	[illegible]	505	10	190	867
* Faringdon Ward *within* set up 1705. C.	2	60	40	[illegible]	—	—	80	658
St. George in the East, C. Boys 1716. Girls 1718.	2	50	50	[illegible]	256	11	330	807
*St. George the Martyr 1708. C.	2	35	35	[illegible]	11	1	135	469
St. George Southwark C.	1	50	—	14	226	—	—	290
*St George *Middlesex* 1719 C	2	50	50	100	—	12	20	232
	25	515	380	1755	1868	178	1418	6516

CHARITY SCHOOLS In the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to the Schools. Apprent. or to Sea.	Boys put out since setting up of the School to the Schools. Services or taken out by Friends.	Girls put out since setting up of the School to the Schools. Apprent.	Girls put out since setting up of the School to the Schools. Services or taken out by Friends.	No. of Children educated in the Schools, including those now in them.
Sir *George Wheeler*'s Chapel in *Spital Fields*. 1703. C. W.	1	—	30	—	—	14	13	55
*S. Giles Cripplegate *without*, in *Redcross-street*, 1698. C.	1	100	—	171 Sea 2	862	—	—	1145
In the same Parish, supported by the Lady *Eleanor Hollis*'s Legacy of 62 *l.* 10 *s. per Ann.* 1709. Cl.	1	—	50	—	—	32	31	113
St. Giles in the Fields, and St. George Bloomsbury, set up 1705. C. The Trustees of these Schools in 1728, finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	385 Sea 9	79	238	71	987
Greenwich, *Kent*. 1700. C. W. the Children here spin, and make their own Cloaths both Linnen and Woollen.	1	—	40	—	—	4	200	244
In the same Parish, Cloathed in Green.	1	20	—	—	—	—	—	20
In the same Parish, Cloathed in Grey.	1	28	—	—	—	—	—	28
Hammersmith, *Middlesex*	2	20	20	—	—	—	—	40
St. James Clerkenwel, C. 1700.	2	60	40	295 Sea 10	12	143	47	607
In the same Parish, 1730. for Children 5 Years old, to qualify them for the other Schools.	1	20	10	—	—	—	—	30
St. James Westminster, C. Supported by the Offertory, 1697	1	42	—	136	—	—	—	178
In the same Parish in *King-street*, set up 1712, by the late Archbishop *Tenison*, supported out of the Revenue of the Chappel, C.	1	36	—	120	—	—	—	156
	17	427	291	1141	953	431	360	3603

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprentice or to Sea	Boys put out since setting up of the School to Services or taken out by friends	Girls put out since setting up of the School to Apprentice	Girls put out since setting up of the School to Services or taken out by friends	No. of Children educated in the Schools including those now in them
In the same Parish of St. *James Westminster*, set up 1725. *C. M. W.* to prepare them for Service, supported by Collections at Sermons, and casual Benefactions	1	—	40	—	—	60	—	100
* St. John at *Hackney*, *C.* Set up 1714. laid down *Lady-day* 1735. Reviv'd *Midsummer* following	2	30	20	73	84	4	93	304
St. John *Wapping*, set up for Boys 1704. Girls 1708. *C.*	2	40	30	Sea 78 47	169	46	78	488
St. John *Southwark*, 1735. *Cl.*	1	—	31	—	—	—	—	31
Isleworth, *Middlesex*, 1715. C. W.	2	40	20	—	—	—	—	60
* St. Katherine *near the* Tower, 1707. *C.*	2	35	15	186	18	46	37	337
Kensington, *Mid.* 1707. To which His Majesty is graciously pleased to allow 80 *l. per Ann.* and the Children have a Dinner every Sunday from *Michaelmas* to *Lady-day*	2	30	20	84	15	34	53	236
* Lambeth in *Surry*, Boys 1708. Girls 1706. *C. W.* One half of the Day the Boys are employ'd in Spinning Silk, the Girls in Knitting and Sewing alternately all day.	1	40	—	—	112	—	—	152
* Langbourn Ward, set up in the Name of *Alhallows Lombard-street*, 1702. and made the Ward School, 1735. *Cl.*	1	50	—	Sea 100 7	142	—	—	299
* St. Leonard Shoreditch, Boys erected 1705. Girls 1709. *C.*	2	50	50	Sea 196 [illegible]	179	68	126	679
St. Luke *Middlesex*, from the Parish of St. *Giles Cripplegate*, set up 1698. *Cl.*	1	40	—	133	—	—	—	173
In the same Parish, *Cl.* Set up 1727. supported by a Legacy of Mr. *John Fuller*, deceased; and Five Pounds allow'd to put each Boy Apprentice	1	24	—	29	—	—	—	53
	18	379	226	943	719	258	387	2912

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them
St. Margaret Westminster, cloath'd in Blue, the Boys set up 1688. the Girls 1714. W.	2	52	34	[illegible]	80	7	108	680
In the same Parish, clothed in Grey, W. and M. the Boys set up 1698.	2	50	26	381	—	—	218	675
St. Martin in the Fields 1699. C. In these Schools 35 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	80	51	536	—	—	198	865
* St. Mary at Islington, 1710. C.	2	26	18	81	23	15	22	185
* St. Mary Magdalen Bermondsey, Boys 1712. Girls 1722. C.	2	50	20	[illegible]	167	7	92	525
St. Mary Overee, *alias* St. Saviour Southwark, C.	2	60	50	—	—	—	206	316
St. Mary Rotherhith, C.	1	20	—	4	1	—	—	25
St. Mary le Strand, 1704. C.	1	16	—	66	13	—	—	95
* St. Mary Whitechapel, 1705. C.	2	60	40	[illegible]	281	126	190	915
Mile End, Old Town, set up 1723. C.	1	30	—	[illegible]	6	—	—	78
In the same Parish, clothed in Blue, and endow'd.	1	100	—	—	—	—	—	60
Mortlake in *Surry*, set up 1701. C.	2	9	9	—	—	—	—	18
Newington Butts, *Surry*, 1710. C.	1	30	—	42	—	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity Schools	1	60	—	—	—	—	—	60
* St. Olave Old Jewry, and St. Martin Ironmonger Lane, set up 1717. C.	1	30	—	[illegible]	—	—	—	66
* St. Olave Southwark, 1735. C.	1	—	40	—	—	54	6	100
	25	673	288	1994	571	209	1040	4735

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprent. or to Sea	Boys put out since setting up of the School to Services, or to Sea	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services, or to Sea	No. of Children educated in the Parish, including those not in them
* St Paul Covent Garden, Boys 1701. Girls 1712. C.	2	30	20	[illegible]	2	9	50	249
St. Paul Shadwell, Boys 1699. Girls 1712. C.	2	40	30	244	521	—	—	835
Popler Chapel in Stepney, C. 1711.	1	30	—	34	20	—	—	84
Putney, Surry, C.	1	20	—	—	—	—	—	20
*Queen Hithe Ward, set up 1717. C.	2	24	20	7	76	3	48	178
Ratcliff Hamlet, Stepney, Boys 1710. Girls 1725.	2	35	15	100	—	—	10	160
Richmond in Surry, set up 1711. C	2	50	50	[illegible]	12	200	38	620
*St. Sepulchre within, set up 1700. C.	1	51	—	[illegible]	3	—	—	458
* In the same Parish within, set up 1702. C.	1	—	51	—	—	—	330	381
* In the same Parish without, Girls set up 1711. C.	1	—	25	—	—	219	46	290
* In the same Parish without, Boys set up 1706. C.	1	33	—	[illegible]	6	—	—	283
St. Stephen Walbrook, 1710. Cl.	1	30	—	62	—	—	—	92
St. Thomas Southwark, 1704. Cl.	1	30	—	[illegible]	62	—	—	202
* Tower-Ward, Girls 1707. Boys 1709. C.	2	60	60	[illegible]	262	10	659	1234
*Vintry-Ward 1710. C.	1	50	—	[illegible]	244	—	—	426
Wandsworth, Surry,	1	25	—	—	—	—	—	25
	22	508	271	1928	1208	441	1181	5537
Brought from Page 26	12	263	193	1033	543	523	415	2870
— from Page 27	27	561	400	1926	838	242	1328	5295
— from Page 28	25	615	380	1755	1868	178	1418	6516
— from Page 29	17	427	291	1141	953	431	360	3603
— from Page 30	18	379	226	943	719	258	387	2912
— from Page 31	25	673	288	[illegible]	571	209	1040	4735
TOTAL	146	3426	2049	10720	6700	2282	6129	31468

Boys at School —	3426	5475	Total of Children at School.
Girls —	2049		
Boys put out to Appren	10720	25820	Total of Children put to Apprentiships and Services, or taken out by Friends; of which 616 are gone to Sea, out of 35 Schools.
To Services, &c.	6700		
Girls put out to Appren.	2282		
To Services, &c.	6118		

Note, *The* Trustees *of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.*

The Number of Charity-Schools *in each County of* England *and* Wales; *with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:*

	Sch.	Boys.	Girls.
Angleſey —	3	40	
Bedfordſhire —	34	345	57
Berkſhire —	59	807	140
Brecknockſhire —	5	251	47
Buckinghamſhire	57	689	46
Cambridgeſhire —	36	673	124
Cardiganſhire	1	10	
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire —	17	124	66
Cornwal —	13	72	34
Cumberland —	6	160	30
Denbighſhire —	5	100	3
Derbyſhire —	18	274	51
Devonſhire —	41	679	235
Dorſetſhire —	13	117	29
Durham —	12	276	20
Eſſex —	37	498	178
Flintſhire —	1	60	
Glamorganſhire	6	50	
Glouceſterſhire	60	940	100
Hampſhire —	39	541	112
Herefordſhire —	29	468	79
Hertfordſhire —	38	652	126
Huntingdonſhire	25	282	20
Kent —	62	968	319
Lancaſhire —	21	311	31
Leiceſterſhire —	36	451	30
Carried forward	689	9825	1877

	Sch.	Boys.	Girls.
Lincolnſhire —	91	1164	90
Merionethſhire	2	40	25
Middleſex —	29	410	222
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk —	34	570	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	30	252	28
Oxfordſhire —	23	306	106
Pembrokeſhire —	25	184	41
Radnorſhire —	1	60	
Rutlandſhire —	6	32	12
Shropſhire —	22	373	37
Somerſetſhire —	33	582	90
Staffordſhire —	14	230	88
Suffolk —	40	600	140
Surry —	29	546	144
Suſſex —	23	512	60
Warwickſhire	30	385	165
Weſtmoreland	1	16	10
Wiltſhire —	37	736	57
Worceſterſhire	38	612	100
Yorkſhire —	34	893	191
	640	9681	2038
Brought forward	689	9825	1877
	1329	19506	3915

An Account *of Circulating* Welch Schools, *from Michaelmas* 1744, *to Michaelmas* 1745.

	Schools.	N° of Scholars.		Schools.	Scholars.
Breconſhire —	16	573	*Monmouthſhire* —	4	142
Cardiganſhire —	6	357	*Montgomeryſhire* —	5	273
Carmarthenſhire	31	1358	*Pembrokeſhire* —	16	827
Glamorganſhire —	42	2113		25	1242
	95	4601	Brought over	95	4601
				120	5843

N. B. In many of the *Welch* Schools, the Adult People, Men and Women, (being ignorant of the *Engliſh* Tongue) are taught to Read the Scripture in the *Britiſh* Language; and moſt of the Maſters inſtruct, for three or four Hours in the Evening, after School-time, twice as many as they had in the Schools by Day, who could not attend at other times.

A Summary View of the Charity-Schools *in* Great-Britain *and* Ireland.

	Sch.	Boys.	Girls.
At *London*, — — —	146	3426	2049
In other Parts of *South Britain*, — —	1329	19506	3915
Welſh Schools not included in the Liſt, *pag.* 33. —	220	5843	
In *North Britain*, by the Account publiſhed 1742.	131	4881	
In *IRELAND*, for teaching to Read and Write only.	168	2406	600
In Ditto, erected purſuant to his Majeſty's *Charter*, and encourag'd by his Royal Bounty of 1000 *l. per Annum*, for inſtructing, employing, and wholly maintaining the Children, excluſive of the *Dublin* Work-houſe School, — — —	21	493	
Apprenticed, 293. to *Nov.* 1744.			
Total of *Schools* — — —	2015	36555	6564
		6564	
Boys and *Girls* now taught in thoſe *Schools* —		43119	

Note, Where the Number of Scholars have been ſignified to the Publiſher of this Account, without diſtinguiſhing the *Sexes*, they are put in the *Column* of *Boys*.

The

The following PROPOSAL *having been made to the* SOCIETY, *it is here presented to the Publick, and recommended to the Consideration of all* Trustees *for* Charity Schools.

THE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

A Proposal for adding *Work* to the *Learning* usually given to the Charity Children.

THE Erecting of Charity Schools has most certainly laid a good Foundation for the first; and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

AS to the Charity Schools, it must needs be acknowledg'd, that those excellent Persons who first form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour: And now, that such Schools are establish'd in most Parts of the Kingdom, it is much to be wish'd that some Means could be contrived to render them still more useful, and effectually to answer the good Purposes of their Institution.

IT is conceived, that if the Children educated in Charity Schools, were employ'd in some such Business as they are capable of, it would be no Hin-

drance to their Learning, and might have a very good Effect, by inuring them early to Induſtry; but what that Employment ſhould be, and the Manner of conducting it, muſt be left to the Managers of the ſeveral Schools, who are the beſt Judges of what is moſt proper and convenient to be done.

SUPPOSE *England* and *Wales* to contain *Ten thouſand* Pariſhes, and that but *Ten* Perſons in every Pariſh, one with another, were by ſome Method employ'd, who were perfectly idle before, then the whole number of Perſons ſo ſet to work would be *One Hundred thouſand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarſe Wool, Flax or Hemp, to be ſpun in the Charity Schools.

THE Spinning of coarſe Wool, Flax, or Hemp, is a Thing eaſily learnt, and the Waſte which will be always made by Beginners won't amount to much. And if it were poſſible ſo to contrive it, that the Parents of the Children might reap ſome Advantage from what is ſo earned, it would be a great Inducement for them to keep the Children to their Buſineſs; and if the Undertaking ſucceeded, it is to be hoped, that many good People would ſend in coarſe Materials to be work'd up for the Benefit of the School.

'TIS impoſſible to give minute and particular Directions for conducting this Undertaking, and therefore that muſt be left to the Managers, who will beſt judge what is neceſſary to be done; but till the School is very well got into ſome Method, the beſt way will moſt certainly be to keep the Buſineſs in a ſmall compaſs.

THO' the Spinning of Wool, and Flax, or Hemp, is propoſed, as moſt advantageous, yet where this

is

is found impracticable, the Children ſhould be imploy'd in ſome other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Chriſtians to aſſiſt in an Undertaking, which ſo much conduces to the Glory of GOD, and the Good of Mankind.

The Truſtees *for the* Charity-Schools *in St.* Andrew's Holborn, LONDON, *are ſo ſenſible of the Uſe it may be to the Publick, to diſpoſe of the Children under their Care, with regard to their* Genius, *for Tilling Ground, and other parts of* Husbandry; *that they have given the following Notice*

To all FARMERS, GARDENERS, *and other Occupiers of Land in* England. Propoſal for employing

IT having been repreſented to the Truſtees of the Charity-Schools in the Pariſh of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the ſaid Truſtees being heartily diſpoſed to do all in their Power, to render their Charity Children uſeful to the Publick, and anſwer all other the good Purpoſes and Intentions of the Encouragers of theſe pious and beneficial Inſtitutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Houſhold-Work, to any Farmer, Gardener, or Occupier of Lands, or other Perſons of Character and Subſtance, that ſhall pleaſe to apply to their School Houſe, in *Hatton-Garden*, for that Purpoſe, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with Boys in *Huſbandry*, Girls in *Houſewifery*

with every Girl ſo put out Apprentice, will be paid by their reſpective Treaſurers.

N.B. *The Boys are taught the firſt five Rules of Vulgar Arithmetick, Writing, and to read* Engliſh; *and the Girls to read and write* Engliſh, *and to do Plain-Work.*

There having ſometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reaſon of ſome Defect in expreſſing ſuch Bequeſt; it ſeems convenient to ſet down how ſuch Legacy may be ſo expreſſed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM, I A. B. *do give and bequeath unto* G. H. *of the Sum of Pounds, to the Intent, and on Truſt, that he do pay the ſame to the Treaſurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read,* &c. *in the Pariſh of in the City of or in the County of for the Uſe of the ſaid School.*

N°

N° III.

A CATALOGUE OF THE BOOKS Diſperſed by the SOCIETY.

BIBLES *may be bought at the following Prices*, viz.

	In Quires.
	£. s. d.
BRevere Character ſingle in 8*vo*.	5 6
—— The ſame with the Apocrypha	6 6
Minion Character ſingle in 12*mo*.	2 9
The ſame, — with Common Prayer and Pſalms	3 6
Nonpareil Character, ſingle in 12*mo*	1 8
The ſame, — with Common Prayer and Pſalms	2 3
The *Cambridge* Bible — Large Paper Nonpareil ſingle	2 4
The ſame — Small Paper Nonpareil ſingle	1 10
The ſame — with Common Prayer and Pſalms	2 6

Teſtaments *and* Pſalters *at the following Prices*, viz.

	£. s. d.
PICA Character 8*vo*.	1 7
Long Primer 8*vo*.	11
Brevere 12*mo*.	7½
Nonpareil 24*to*.	7½
Pſalters 12*mo*.	3¼

Common

Common Prayers *with* Psalms.

	In Quires. s.	d.
PICA 8vo.	2	—
Brevere 12mo.	1	2
Minion 12mo.		11½
Nonpareil 24to.		8½
The *Cambridge* Common Prayer — Pica 8vo.	2	2
The ſame — Long Primer 12mo.	1	6
The ſame — Nonpareil 24to.	1	5
New Verſion of Pſalms by *Brady* & *Tate*, for Brevere Com. Prayer	—	7½
Supplement to the ſaid Verſion, — of the ſame Size	—	7½
New Verſion of Pſalms to Minion 12° & Nonpareil 24° Com. Pray	—	6½
The Supplement to ditto, — of the ſame Size	—	6½

N. B. The *New Verſion of the Pſalms* by *Brady* and *Tate*, with the *Supplement to the ſaid Verſion*, will be allowed to Members at Half Price when bound up with *Common Prayer Books*, or together.

The Price of other Religious Books *in Quires.*

The Books thus mark'd † are at preſent out of Print.

	s.	d.
BP. *Gaſtrel*'s Chriſtian Inſtitutes	1	3
Oſtervald's Preliminary Diſcourſe to his Arguments on the Books and Chapters of the Old and New Teſtament	—	3
—— his Arguments on the Books and Chapters of the Old & New Teſtament: with Practical Obſervations, 3 Vol.	8	—
Profeſſor *Francke*'s *Chriſtus Sacra Scriptura Nucleus*: or, Chriſt the Sum and Subſtance of all the Holy Scriptures in the Old and New Teſtament	1	6
Archbiſhop *Wake*'s Commentary on the Church Catechiſm	1	—
Lewis's Expoſition of the Church Catechiſm; confirmed by Scripture Proofs. Divided into Sections. With Prayers for the Uſe of Charity Schools. Price 18*s.* *per* Hundred, or ſingly	—	2½
Oſtervald's Grounds and Principles of the Chriſtian Religion; or a Catechiſm for the Inſtruction of Young People	1	3

† Dr

	In Quires. s.	d.
† Dr *Bray*'s Baptismal Covenant	1	
Dr *Mapletoft*'s Principles and Duties of the Christian Religion consider'd and explain'd	2	
——— his Collection of Forms of Prayer for the Use of Families and private Persons; with a plain Account of the Lord's Supper	—	4
——— Wisdom from Above, or Considerations and Reflections, tending to Explain, Establish, and Promote the Christian Life,	—	9
Dr *Worthington* on Self-Resignation to the Divine Will	—	10
Peers's Companion for the Aged: consisting of Meditations, Devotions, and proper Instructions for their Use	—	4
Dr *Ashton*'s Discourse concerning a Death-bed Repentance	—	2
Dr *Woodward*'s Account of the Rise and Progress of the Religious Societies	—	5
The Great Importance of a Religious Life considered	—	6
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The same, in small 12*mo.*	1	
The Lively Oracles, or the Christian's Birthright and Duty in the Custody and Use of the Holy Scriptures: By the Author of the *Whole Duty of Man*	1	
The Life of God in the Soul of Man: or, the Nature and Excellency of the Christian Religion, &c.	—	10
The Exemplary Life of *James Bonnell*, Esq;	1	
The Mother's Legacy to her Unborn Child	—	2½
A Charitable Visit to the Prisons	—	3½
Account of the Propagation of the Gospel in the East. In Three Parts	2	6
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The *English* Instructor: Or, The Art of Spelling improved; by Mr. *Dixon*		5
Bishop *Gibson*'s Sacrament of the Lord's Supper Explain'd: Or, the Things to be *known* and *done* to make a worthy Communicant		6
—— His Lordship's First, Second, and Third Pastoral Letters, to the People of his Diocese	1	8
A Collection of Sermons preached at the Anniversary Meetings of the Charity Children, in and about the Cities of *London* and *Westminster*, from 1704, to 1728 inclusive	2	6
The Bishop of *Sodor* and *Man*'s short and plain Instruction for the better Understanding of the Lord's Supper	1	
—— The *Knowledge* and *Practice* of Christianity made easy to the meanest Capacities; or an Essay towards an *Instruction for the Indians*: Which may be of use to such Christians, as have not well consider'd the Meaning of the Religion they profess, *&c.* in several short, plain, and familiar Dialogues	1	6
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Dr *Best*'s Essay upon the Service of the Church of *England*, considered as a Daily Service, *&c.*		6
Bp. *Fleetwood*'s Reasonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service, on a large Letter.		5

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	Single	Hund.
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A Bridgment of the History of the Bible	¼	1 5
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Bp. *Gibson*'s Trust in God, the best Remedy against Fears of all Kinds	1	6	6
Serious Exhortations, To the Observance of the Lord's Day, Frequent Communion, Decent Behaviour at Church, Reverent Use of God's holy Name, and Family Prayer; with Prayers for Families	3	20	

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The Duty of Reproof	1½	10	
Duty and Pleasure of Praise and Thanksgiving, by the Rev. Mr *Scougal*	1	6	6

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Bishop of St *Asaph* (Dr *Beveridge*) against Swearing	1½	10	6
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Dr *Wells* against Swearing	1	6	6
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An Exercise against Lying, by Question and Answer	½	4	
The Publick House-keeper's Monitor; setting forth their Duty, and exhorting them to regard the Welfare of their own Souls.	1½	10	
A Dissuasive from Perjury, and Subornation of Perjury	1½	10	

	Single. d.	Hund^d. £	d.
A Friendly Admonition to the Drinkers of Brandy, and other Spirituous Liquors	1½	10	
A Sermon on Self-Murder	1½	10	

Charity-Schools, Work-Houſes, *and* Hoſpitals.

Methods uſed for erecting Charity Schools	1	6	6
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Exhortation to Parents, in Relation to their Children, educated in the Charity Schools	1½	10	
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Prayers for the Uſe of Charity Schools	½	3	6
Prayers for Apprentices going out of Charity Schools to Trades or Services	½	3	6
Account of Workhouſes for Employing and Maintaining the Poor; ſetting forth their Uſefulneſs to the Publick, the Rules by which they are governed, *&c.*	12		
The Advantage of *Employing the Poor in Uſeful Labour*, and Miſchief of Idleneſs, or ill-judg'd Buſineſs, by Mr *Johnſton* of *Beverley*	2½	17	
A Prayer proper to be uſed in Work-houſes	¼	1	6
Rules and Orders for the better Government of Charity Schools	¾	4	6
Dr *Alured Clarke*'s Sermon at *Wincheſter* before the Governors of the County Hoſpital for Sick and Lame, *&c. Oct.* 18. 1736. with a Collection of Papers relating to the Erecting and Governing of the ſaid Hoſpital	4½		

Againſt Popery.

Archbp. *Tillotſon* concerning the Hazard of being Saved in the Church of *Rome*	3	20	
—— Diſcourſe againſt Tranſubſtantiation	2	14	
St. *Paul*'s Deſcription of his own Religion	3	22	
A Diſcourſe concerning the Laws Eccleſiaſtical and Civil, made againſt Hereticks by Popes, Emperors, Kings, and Councils	12		

Short

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A Short Refutation of the Principal Errors of the Church of *Rome*; by Way of Question and Answer —	2	12	6
A Dialogue between a *Protestant Minister* and a *Popish Priest*, proving the Church of *England* to be a sound Part of the Catholick Church — —	2½	18	
Questions and Answers concerning the Two Religions, that of the Church of *England*, and that of *Rome* —	1¼	8	
— The same in French — — —	1¼		
A short Account of the Lives and Sufferings of several Godly Persons, who died in *England* for the Sake of the Gospel, under the Reigns of K. *Hen.* VIII. & Q. *Mary*	5		
A Seasonable Caveat against Popery: or, an Essay on the Merchandise of Slaves and Souls of Men; with an Application to the Church of *Rome* —	4		
Archbishop of *Tuam*'s Charitable Address to all that are of the Communion of the Church of *Rome* —	10		
A View of the Articles of the *Protestant* and *Popish* Faith, printed on one Side of a Sheet of Royal Paper; proper to be Framed — —	1	7	6
— The same in Sue — —	1	6	6
The Plausible Arguments of a *Romish Priest* from Scripture and Antiquity, Answered by an *English* Protestant. In Two Parts — — —	4	25	
A sincere Christian and Convert from the Church of *Rome*, exemplified in the Life of *Daniel Herly*, a poor *Irish* Peasant. By the late Archbishop of *Tuam* —	2½	19	
A Defence of the Communion Office and Catechism of the Church of *England*, from the false and groundless Charge of their favouring the Doctrine of Transubstantiation. By the Rev. Mr *Lewis* of *Mergate* —	3	20	
A Protestant Catechism, shewing the principal Errors of the Church of *Rome* — — —	1	6	6
A Dissuasive from Popery: Being a Letter to a Lady to preserve her from Apostasy from the Communion of the Church of *England*. By Dr *Horneck* —	2½	17	

N° IV.

SOME

ACCOUNT

OF THE

Protestant Mission to EAST-INDIA, 1745.

IN the Months of *November* and *January*, the Society received Letters from their Missionaries and Correspondents in the *East-Indies*.

Mission at *Madras*.

THE Reverend Messieurs *Gueffer* and *Fabricius*, their Missionaries at *Madras* near *Fort St George*, in their joint Letters of the 25th of *January*, and 12th of *February*, acquaint the Society; "That the *Wager* having lost her "Passage, the Society's Letters were not come to Hand, "nor the Benefactions remitted from *Europe*; Whereupon Governor *Morse* had been so kind as to supply "their Necessities, by a Loan of Money, till the Arrival "of that Ship." — "That they continued in Preaching "and Catechising, and conversing with the *Bramans* and "others, in like manner as they used to do."

"THAT

"THAT there has been added to their Congregation "this Year 25; viz. Of *Roman*-Catholick Converts, — 1
Of Proselytes from the Heathen, — 16
Of New born Children, — 8
25

Dead 7, Married 4 Couple.

"THAT they had christened of People belonging to "*Paliacatte* 27."

"THAT the Number of Children remaining at the "End of the Year were,

In the *Malabarian* School, — 16
— Morning * Out-School, — 4
— Evening Out-School, — 15
— *Portuguese* School, — 14
49

AND at the same Time they sent a Journal of their Proceedings for the Year 1744, by which it appears, that "the Christians are so increased in the neighbouring "Villages, as to have, with the Consent of the Heathen "Magistrates, a *Christian* Warden, or Head-man, ap-"pointed over them, according to the Custom of the "Country." — And that "Mr *Gueister*, on visiting the "*Malabarian* Christians at *Paliacatte*, found there a Con-"gregation of about 150, including some *Portuguese*;" and that "their Reader had been brought up in the Mis-"sion of *Madras*."

THE Reverend Mr *Kiernander*, in his Letters dated the 30th of *September* and 29th of *January*, 1744, acquaints the Society, that "the *Malabarian* Congregation "had been increased this Year 15; *viz.* 6 Children, 6 Mission at *Cudalore*.

* As the Children of the Natives are commonly employed by their Parents in daily Work, and cannot attend the ordinary Schools; the Missionaries have appointed two Schoolmasters in the Villages out of Town, to catechise and teach the Children; who come to them early in the Morning, and late in the Evening.

" grown Persons, and 3 *Roman* Catholick Converts: so " that the Number of the Congregation was at present 71." THAT " the *Portugueſe* Congregation has been in- " creaſed with 71, amongſt whom were 4 *Roman* Ca- " tholick Children, who had been inſtructed in the " *Portugueſe* School, and publickly baptiſed." — That " the Number of the whole Congregation was 44." — That " the *Malabarian* and *Portugueſe* Schoolmaſters do " their Duty to his Satisfaction:" and that " in the *Ma-* " *labarian* School were 13, and in the *Portugueſe* 23 Chil- " dren, 34 of whom were entirely maintained at the Ex- " pence of the Miſſion, the other 2 being Out-Scholars." AND at the ſame Time he ſent a Journal of his Pro- ceedings for the Year 1744, by which it appears, that " He himſelf, and the Catechiſt *Ambroſe*, (who is now " qualified for moſt of the Duties of a Miſſionary) conti- " nued to go into the Villages, and viſit the new Chriſ- " tians: and to convert the Heathen, by making known " to them the Way to Salvation."

Miſſion at *Tranquebar*.

Meſſieurs *Dal*, *Boſſe*, *Obuch*, *Wiedebrock*, *Kohlhoff*, *Zeglin*, and *Maderup*, *Daniſh* Miſſionaries at *Tranquebar*, by their Letter of the 30th of *December*, 1744, acquaint the So- ciety, that " they continued in Preaching and Inſtructing " in the Fields and private Cottages:" and that " in their " Schools they now taught 220 Children." That " their " *Malabarian* Congregation in the Town-Church, had " been increaſed 69, *viz.* 63 Pagans, of whom 10 were " Children; and 6 *Roman* Catholick Converts." That " the *Malabarian* Country Congregation had an Increaſe " of 143, *viz.* 101 adult Perſons, and 21 Children, " from the *Heathen*; with 21 *Roman* Catholick Converts." That " they this Year had chriſtened of new-born Chil- " dren, 18 in the *Portugueſe* Church,
23 in the *Malabarian* Town, and
39 in the *Malabarian* Country Church.
80

THAT "the Paſtors *Aaron* and *Diego* had, by the "Grace of GOD, greatly aſſiſted them in the Labours of "their Miſſion, by viſiting their Country Flocks, at the "three Anniverſary Feſtivals, to miniſter to them both "in Word and Doctrine, as alſo in the Sacraments: and "not only ſo, but by travelling once in the Year to the "more remote Chriſtians at *Marrawer*, and *Tanſhawer*. "By which Opportunities they have the Satisfaction to "hear good Reports of all their Chriſtian Brethren, how-"ſoever diſperſed or diſtreſſed in that Part of the World." — That "Mr *Hutter*, who went away with Mr *Schultze*, "is now returned to *Tranquebar*, as a Catechiſt and School-"maſter." — That "they have furniſhed the *Engliſh* "Miſſions at *Madras* and *Cudulore* with *Portugueſe* Books." And further, that "they are building a new Church "near *Porciar*, a *Malabarian* Borough, through the good "Aſſiſtance of Mr *Julius Valentine Steyn van Gollenefre*, the "*Dutch* Governor at *Columbo*; who has given them 300 "Spars, and 400 Roof-Laths, which were ſent to them "Freight-free by the *Dutch* Officer of the Foreſt, Mr *John* "*Chriſtopher Rybert*."

THEY all conclude their ſeveral Letters with hearty Prayers, "that it may pleaſe GOD to bleſs and proſper "the Society in all its Deſigns and Endeavours to pro-"mote *Chriſtian Knowledge* throughout the World: and to "raiſe up Benefactors to ſupport them herein."

TO theſe Letters Anſwers have been returned, by the *Britannia*, Captain *Sommer*: and the ſeveral Things de-ſired by the Miſſionaries have been herewith ſent; parti-cularly 30 Reams of Printing Paper, and all Things ne-ceſſary for the Printing Preſs, and Bookbinder; together with their Salaries, and a Benefaction of 200*l.* from Mr Profeſſor *Franck*. All which Things go Freight-free, by the Favour of the Honourable Court of Directors of the *Eaſt-India* Company; who are hereby deſired to accept of the heartieſt Thanks of the Society, in publick Teſtimony of their Gratitude, and Obligations.

N°

N° V.

An ABSTRACT of the Proceedings of the SOCIETY *for promoting Christian Knowledge*, for the Year 1745.

THE *Subscribing* and *Corresponding* Members of the Society, in *Great Britain* and Foreign Parts, are now upwards of 500; to which were added in the Year 1745, *Nineteen* Subscribing, and *Twenty* Corresponding Members.

BOOKS *and* PAPERS *presented to the* SOCIETY.

24 Copies of *Some Thoughts on Divine Hospitality.*

24 Copies of *An Essay on Recreations.* And,

24 Copies of a Tract entitled *An Exhortation to the strict Practice of Christianity*, by the Rev. Mr *Perronet*, Vicar of *Shorebam* in *Kent.*

100 Dr *Bearcroft's* Sermon before the Society for *Propagation of the Gospel in Foreign Parts*; a Present from the said Society.

75 Copies of *A farther Account of the Circulating Welch Charity Schools* to Michaelmas 1745; presented by *John Thorold* Esq;

24 Copies of *A Sermon preached at Great Torrington, Devonshire*, by the Rev. Mr *Johnson*; presented by the Author.

271 Carried over.

271	Brought over.
25	Printed Accounts of St *George's* Hoſpital; preſented by the Governors.
12	Lord Biſhop of *Landaff's* Sermon before the Truſtees of the *London* Infirmary; preſented by the ſaid Truſtees.
12	Books on the Sacrament in *French*.
25	Supplement to the ſame; preſented by Mr *Dobree*, Merchant.
6	Account of the Infirmary at *Wincheſter*.
50	Account of the Infirmary in *James Street*, *Weſtminſter*; preſented by the Truſtees of the ſaid Infirmary.
50	Prints of Paſtor *Aaron*, who now officiates at *Cudulore*, as Aſſiſtant to the *Daniſh* Miſſionaries on the Coaſt of *Malabar*; from the Right Hon. the Counteſs of *Huntingdon*.
1	*Grammatica Indoſtanica*.
1	*Alcorani Refutatio Indoſtanica*.
1	*Summula Doctrinæ Chriſtianæ in Linguam Indoſticam tranſlata*, Autore *Benj. Sultzio*; preſented by the Author.
25	Rev. Mr *Cawthorne's* Sermon before the Burgeſſes of *Weſtminſter*; preſented by the Author.
24	Rev. Dr *Beſt's* Eſſay upon the Daily Service of the Church of *England*; preſented by the Author.
6	Rev. Mr *Ridley's* Sermon entitled *Conſtitution in Church and State*; preſented by *John Thorold* Eſq;
12	Copies of *A Sermon preached on the Faſt Day*, by the Rev. Dr *Regis*; a Preſent from the Author.
6	Dr *Webſter's* Sermon entitled *The Popiſh Doctrine of doing Evil that Good may come*; preſented by the Author.
25	Rev. Mr *Ridley's* Sermon before the Truſtees for *Georgia*; preſented by the ſaid Truſtees.

552

BOOKS *and* PAPERS *Bought or Printed by Order of the* SOCIETY.

1500 Lord Biſhop of *Briſtol*'s Sermon at the Anniverſary Meeting of the Charity Children at *Chriſt-Church*, the 9th of *May* 1745.
1500 Account of the Origin and Deſigns of the Society, *&c.* annexed to the ſaid Sermon.
4000 Earneſt and Affectionate Addreſs to the *Methodiſts*.
2000 Cautions againſt Drunkenneſs.
500 View of the Articles of the *Proteſtant* and *Popiſh* Faith, in a broad Sheet.
6000 Addreſs to all true *Britons* and *Proteſtants*, in a half Sheet.
375 Dr *Horneck*'s Diſſwaſive from Popery.
500 Duty of Paying Cuſtom.

16375

PACKETS *ſent to* Subſcribing *and* Correſponding *Members*.

276 Extraordinary Packets, from Half a Crown to Twenty Seven Pounds in Value.
439 General Packets, conſiſting of Books and ſmall Tracts, ſent into the Society's Store.
307 Packets at the Deſire of ſeveral Members, on the Terms of the Society, conſiſting of

1022

846 Bibles.
574 New Teſtaments.
1515 Common Prayers.
4735 Other Bound Books.
44901 Small Tracts ſtitch'd.

In all — 52571

Caſual

Caſual BENEFACTIONS *to the* General Deſigns *of the* SOCIETY, *from the 29th of* April, 1745. *to the 3d of* June, 1746.

	l.	*s.*	*d.*
Robert North Eſq; of *Scarborough*, *Yorkſhire*,	2	2	0
A Perſon unknown, by the Rev. Mr *Taylor* of *Briſtol*,	3	3	0
Rev. Mr *Duckett*, Rector of *Little Aſhby*, *Leiceſterſhire*,	2	10	0
Rev. Mr *Bree*, Vicar of *Marks Tay*, *Eſſex*,	1	1	0
A Legacy of *William Tillard* Eſq; by his Executors,	100	0	0
Conway Whiteborne Eſq;	1	1	0
Part of the Produce of a Legacy, by the Hands of *John Thorold* Eſq;	5	5	0
Rev. Mr *Pitlius* of the *Savoy*,	1	1	0
A Perſon unknown, by the Rev. Dr *Bridges*,	0	10	6
Rev. Mr *Cookſon*, Vicar of *Leeds*, *Yorkſhire*,	1	1	0
Rev. Mr *Edward Bentham*, Fellow of *Oriel College*, *Oxon.*	1	1	0
Rev. Mr *Shute*, Vicar of *Olveſton*, *Glocesterſhire*,	1	1	0
Rev. Mr *Smith*, Rector of *Chriſt-Church*, *Briſtol*,	1	1	0
Rev. Mr *Tucker*, Vicar of *All-Saints*, *Briſtol*,	1	1	0
A Legacy of Mrs *Dionyſia Long*,	500	0	0
Rev. Mr *Smith*, Rector of *Buſhey*, *Hertfordſhire*,	6	6	0
A Perſon unknown, by Mr *Blackwell*,	1	1	0
Rev. Mr *Arnold*, Rector of *Thurcaſton*, *Leiceſterſhire*, at Admiſſion,	1	1	0
Rev. Mr *Bowerbank*, Rector of *Weyhill*, *Hants*,	1	1	0
Rev. Mr *Egerton*, Vicar of *Plumſted*, *Kent*,	1	1	0
Rev. Dr *Lunn*, Archdeacon of *Huntingdon*,	1	1	0
John Wilberfoſs Eſq; Merchant of *Gainſborough*, at Admiſſion,	2	2	0
Carried forward	635	11	6

	l.	s.	d.
Brought forward —	635	11	6
Rev. Mr *Godly* of *Hitchin*, *Hertfordſhire*,	2	2	0
Rev. Mr *Hildeſley*, Vicar of *Hitchin*, *Hertfordſhire*,	1	1	0
Rev. Mr *Maſon* of *Hull*, *Yorkſhire*,	1	1	0
Rev. Mr *Warcopp*, at Admiſſion,	1	1	0
Rev. Mr *Jackſon*, Rector of *Addle*, *Yorkſhire*,	1	1	0
Rev. Mr *Murgatroyd* of *Leeds*, *Yorkſhire*,	1	1	0
Henry Salway Eſq; of *Elton*, *Salop*,	1	1	0
Rev. Mr *Waterman*, Prebendary of *Briſtol*,	5	5	0
Hon. and Rev. Mr *Henry Harvey Aſton*, at Admiſſion,	1	1	0
Part of the Produce of a Legacy, by the Hands of *John Thorold* Eſq;	5	5	0
Rev. Mr *Boſwell*, Vicar of *Taunton* St *Mary Magdalen*, *Somerſetſhire*, at Admiſſion,	1	1	0
Rev. Mr *Lloyd*, Vicar of *Epping*, *Eſſex*,	1	1	0
Mrs *Fitzherbert* of *Derby*,	0	10	6
Rev. Mr *Parſons*, Vicar of *Bedingham*, *Norfolk*, at Admiſſion,	1	1	0
Rev. Mr *Shute*, Vicar of *Olveſton*, *Gloceſterſhire*,	1	1	0
Mr *Pitfield* of *Exeter*,	1	1	0
Rev. Mr *Williams*, Vicar of *Llywell*, *Breconſhire*,	2	2	0
A Perſon unknown, by Mr *Stagg* of *Weſtminſter*,	1	7	0
Lady *Dixwell* of *Brome*, in *Kent*, by the Rev. Dr *Regis*,	0	10	6
Rev. Dr *Oſborne*, Rector of *Cliſton*, *Bedfordſhire*,	1	1	0
Rev. Dr *Regis*, Rector of *Adiſham*, *Kent*,	0	10	6
Remitted by the Rev. Mr *Fenwick*, Rector of *Hallaton*, *Leiceſterſhire*, viz.			
For himſelf, — 2 2 0			
Lady *Palmer* of *Charlton*, — 1 1 0			
Mrs *Heſter Palmer*, — 0 10 6			
Rev. Mr *Thomas Roberts*, — 1 1 0			
Four Gentlemen unknown, — 4 4 0			
Two Young Ladies unknown, — 2 2 0			
Mrs *Parker*, — 1 11 6			
Mrs *Carte*, — 1 1 0			
Rev. Mr *Foulkes*, Rector of *Medbourne*, — 2 2 0			
Carried forward —	666	17	0

	l.	s.	d.
Brought forward —	666	17	6
Mrs *Bewicke*, — — — 3 0 0			
A Perſon unknown, — — — 1 1 0			
— —	19	16	0
Rev. Mr *Broughton* of *Newark*, *Nottingham*, —	1	1	0
Rev. Mr *Nairn*, Dean of *Battel*, *Suſſex*, — —	1	1	0
Mr *E. S.* by the Dean of *Battel*, — — —	1	1	0
Rev. Dr *Chappelow*, Profeſſor of *Arabic*, *Cambridge*, —	1	1	0
Rev. Mr *Wilſon*, Rector of *Weſtmeſton*, *Suſſex*, —	1	1	0
Rev. Mr *Croſſman*, Rector of *Little Bromley*, *Eſſex*, —	1	1	0
Ditto, at Admiſſion, — — —	1	1	0
Rev. Mr *Hatfield*, Rector of *Lilley*, *Hertfordſhire*, —	1	1	0
Rev. Mr *Land*, Vicar of *Furneux Pelham*, *Hertfordſhire*, at Admiſſion, — — —	1	1	0
Rev. Mr *Southern*, Vicar of *Cardingdon*, *Salop*, —	1	1	0
A Perſon unknown, by *Samuel Torriano* Eſq; —	20	0	0
Mr *Lee*, by the Rev. Mr *Cartwright* of *Uttoxeter*, *Staffordſh.*	6	0	0
A Clergyman unknown, *Berks*, — —	1	1	0
Rev. Mr *Barcroft*, Vicar of *Kelvedon*, *Eſſex*, —	1	1	0
A Lady unknown, by ditto, — —	2	2	0
Rev. Dr *Cobden*, Archdeacon of *London*, at Admiſſion,	1	1	0
A Perſon unknown, by the Rev. Mr *Taylor* of *Briſtol*, —	3	3	0
A Perſon unknown, by the Rev. Dr *Hales*, —	5	5	0
Another Perſon unknown, by Ditto, — —	3	12	0
Rev. Dr *Sharpe*, Archdeacon of *Northumberland*, —	2	2	0
Rev. Mr *Wiſe*, Vicar of *Harlow*, *Eſſex*, — —	1	1	0
Rev. Mr *Collins*, Vicar of *St Erth*, *Cornwall*, —	1	1	0
Mrs *Cleeve*, by the Rev. Mr *Velley*, — —	1	1	0
Hon. and Rev. Mr *Stanley*, Rector of *Leverpoole*, —	5	0	0
Rev. Mr *Drake*, Vicar of *Swinderby*, *Lincolnſhire*, —	1	1	0
Rev. Mr *Dalton*, Vicar of *South-Scarle*, *Nottinghamſhire*,	0	10	6
Rev. Mr *Hooper*, Vicar of *Great Ouſband*, *Yorkſhire*, —	1	1	0
Rev. Mr *Harris*, Vicar of *Stonehouſe*, *Gloceſterſhire*, at Admiſſion, — — —	1	1	0
Rev. Mr *Parry*, Rector of *Shipſton upon Stower*, *Worceſterſh.*	1	1	0
John Wilberfoſs Eſq; Merchant of *Gainſborough*, *Lincolnſhire*,	2	2	0
Robert North Eſq; of *Scarborough*, *Yorkſhire*, —	2	0	0
Rev. Mr *Morgan*, Vicar of *Towyn*, *Merionethſhire*, —	1	1	0
Carried forward —	760	10	6

	l.	s.	d.
Brought forward —	760	10	6
Rev. Dr *Regis*, Rector of *Adisham*, *Kent*,	0	10	6
A Lady unknown, by the Rev. Mr *Gibson* of *Harwich*,	5	0	0
Rev. Mr *Robert Foley* of *Stokes Court*, *Herefordshire*, at Admission,	2	2	0
Rev. Mr *Smallbrooke*, Archdeacon of *Coventry*, at Admission,	1	1	0
Rev. Mr *Punderson* of *Grotton*, *New England*,	2	10	0
Rev. Mr *Beeke*, Vicar of *Kings Teynton*, *Devonshire*,	0	10	6
Hon. *Wriothesly Digby* LL.D. at Admission,	2	2	0
Samuel Clarke Esq;	5	5	0
Rev. Mr *Pimlowe*, Rector of *Great Dunham*, *Norfolk*,	0	10	6
A Person unknown, by Rev. Mr *Say*, Vicar of *Swaffham*, *Norfolk*,	0	10	6
A Gentleman unknown, by Mr *Dod*,	1	1	0
Remitted by Mr Alderman *Davies*, viz.			
For *Christopher Goulton* Esq; of *Beverly*, 1 1 0			
Rev. Mr *John Clarke*, of *Beverly*, 1 1 0			
Rev. Mr *Thomas Mease* of *Beverley*, 0 10 6			
	2	12	6
Rev. Mr *Marshall*, Rector of *Alleſly*, *Warwickshire*,	1	1	0
Rev. Mr *Duckett*, Rector of *Little Ashby*, *Leicestershire*,	2	10	0
In all —	787	17	0

BENEFACTIONS *to the Protestant Mission in* EAST-INDIA.

THE Produce of a Legacy from a Person unknown, by *John Thorold* Esq;	5	5	0
A Person unknown, by *John Thorold* Esq;	0	10	6
A Gentleman desiring to be unknown,	2	2	0
Carried forward —	7	17	6

	l.	s.	d.
Brought forward —	7	17	6
The Right Hon. the Lady Viſcounteſs *Windſor*, by the Lord Biſhop of *Gloceſter*, — — — —	20	0	0
Rev. Mr *Drake*, Vicar of *Swinderby*, *Lincolnſhire*, —	1	1	0
Rev. Dr *Ayerſt*, Prebendary of *Canterbury*, — — —	1	1	0
Rev. Mr *Perronet*, Vicar of *Shoreham* in *Kent*, — —	5	5	0
Miſs *Duriah Clarke*, of *Shoreham* in *Kent*, — — —	5	5	0
Mr *Deners* and his Daughters, by *John Thorold* Eſq; —	2	2	0
Mr *George Scullard*, — — — — —	5	5	0
Rev. Mr *Marſhall*, Rector of *Alleſly*, *Warwickſhire*, —	1	1	0
A Gentlewoman unknown, in *Hants*, by the Rev. Mr *Broughton*, — — — — —	2	2	0
In all —	50	19	6

BENEFACTIONS towards an Impreſſion of Bibles in the *Welch Language*, as reported to the SOCIETY *for promoting Chriſtian Knowledge*, by their Treaſurers, and ſuch other Perſons as kindly engaged to receive the ſame, from 30*th July*, 1745. according to the Propoſal N° VI.

A.

THE Rev. Dr *Ayerſt*, Prebendary of *Canterbury*, —	1	1	0

B.

THomas *Bromſal* Eſq; of *Blunham*, *Bedfordſhire*, —	1	1	0
Rev. Mr *Broughton*, for a Perſon unknown, —	0	5	0
Ditto, for a Gentleman deſiring to be unknown, —	1	1	0
Ditto, for Mr *J. H.* — — — — — —	1	1	0
Carried forward —	4	9	0

	l.	s.	d.
Brought forward —	4	9	0
Ditto, for a Lady in *Hampſhire*,	2	2	0
Ditto, for a Perſon unknown,	2	2	0
Rev. Mr *Bruce*, Preacher at *Somerſet Houſe*, for a Perſon deſiring to be unknown,	1	1	0
Mrs *Birt* of *Eton*,	0	10	6
Rev. Dr *Bowtell*, Vicar of *Patrickſbourne*, *Kent*.	2	2	0
Sir *John Barnard* Knight, and Alderman of *London*,	20	0	0

C.

REV. Mr *Church*, Prebendary of St *Paul's*,	1	1	0
Mrs *Jane Condamine*,	0	13	6
Mr *Condamine*,		10	6
The Right Hon. the Earl of *Carliſle*,	1	1	0
Mrs *Cotterel* of *Eton*,	1	1	0
Mrs *Carte*,	0	10	6
Mrs *Catmore*,	1	1	0
Rev. Mr *Cook*, Vicar of *Edmonton*, *Middleſex*,	1	1	0
Rev. Dr *Carter*, late Vice Provoſt of *Eton*, by the Rev. Mr *Huggett*,	5	5	0
Rev. Dr *Cobden*, Archdeacon of *London*,	1	1	0

D.

REV. Mr *Doughty* at *Wiſpington*, *Lincolnſhire*,	1	1	0
Mrs *Doyle* of *Hatton Garden*, by Dr *Robinſon*,	1	1	0
William Dunſter Eſq; of *Layton Stone*, *Eſſex*,	2	2	0

E.

REV. Mr *Edwards* of *Merytſtwith*, *Cardiganſhire*,	1	1	0
Rev. Mr *Edwards*, Vicar of *Llanbadamfawr*, in *Cardiganſhire*, for a Lady unknown in *Breconſhire*,	1	1	0
Rev. Mr *Ellis* of *Holy Head*,	3	3	0

F.

MRS *Frazer*,	0	5	0
Rev. Mr *Foulkes*, Rector of *Medbourne*, *Leiceſterſhire*,	1	1	0
Rev. Mr *Fenwick*, Rector of *Hallaton*, *Leiceſterſhire*,	1	1	0
Carried forward —	57	8	0

	l.	s.	d.
Brought forward —	57	8	0
Ditto, for a Gentleman desiring to be unknown, —	1	1	0
Ditto, for a Gentlewoman ditto, — —	2	2	0
Rev. Mr *Foulke*, Vicar of St *Catharine Cree-Church*, *London*,	2	2	0

H.

REV. Mr *David Hughes*, — —	2	2	0
Benjamin Hoare Esq; for *M. M.* — —	0	10	6
Colonel *Hudson*, for a Lady desiring to be unknown, —	5	5	0
Rev. Mr *Huggett* of *Windsor*, — —	1	1	0
Ditto, for a Person unknown, — —	0	10	0
Ditto, for ditto, — — —	0	5	0

I.

CHarles *Jennings* junior Esq; — —	21	0	0
Rev. Mr *Johnson*, for a Lady unknown, —	2	2	0

K.

MR *William King*, — — —	0	10	6

L.

THE Rev. Mr *Leeve* of *Holt*, — —	1	1	0
Rev. Mr *Leman*, Rector of *Kirstead*, *Norfolk*, for Two Gentlewomen desiring to be unknown, —	2	2	0

O.

THE Right Hon. *Arthur Onslow* Esq; Speaker of the House of Commons, — —	21	0	0
Rev. Dr *Osborne*, Rector of *Clifton* in *Bedfordshire*, —	1	1	0

P.

REV. Dr *Pelling*, Canon of *Windsor*, — —	50	0	0
Lady *Palmer*, — — —	0	10	6
Mrs *Esther Palmer*, — — —	0	10	6
Rev. Mr *Pennington*, Minister of *Huntingdon*, —	1	1	0
Mrs *Pitt* of *Arlington-street*, by *John Thorold* Esq; —	5	5	0
Carried forward —	178	10	0

	l.	s.	d.
Brought forward —	178	10	0

R.

REV. Mr *Herbert Randolph*, Rector of *Deal*, *Kent*,	1	1	0

T.

John Thorold Esq; from a Widow Gentlewoman desiring to be unknown,	0	10	6
Ditto, for a Gentleman desiring to be unknown,	1	1	0
Rev. Mr *Taylor* of *Bifrons*, *Kent*,	1	1	0
Samuel Torriano Esq; for Two Ladies desiring to be unknown,	4	4	0
Mrs *Taylor*,	1	1	0

W.

REV. Mr *Waring*,	0	10	6
Rev. Mr *Warcopp*, for Two Ladies unknown,	5	5	0
Rev. Mr *Weare* of *Ross*, *Herefordshire*,	1	11	6
Rev. Mr *Williams*,	2	2	0
In all —	196	17	6

TO this the SOCIETY think themselves obliged to add the following List of BENEFACTIONS to the same Impression, as reported last Year by *John Thorold* Esq; in the general Sum of 513*l.* 15*s.* 6*d.* on Account of the Rev. Mr *Griffith Jones*.

1740.				
Jan. 27.	A Gentlewoman unknown,	100	0	0
Mar. 9.	A Person unknown,	50	0	0
	A Gentlewoman unknown,	21	0	0
	Lady *Blount*, by Dr *Hales*,	15	0	0
	Rev. Mr *Valoise*, by ditto,	2	2	0
	Rev. Mr *Ingham*,	1	1	0
	Carried forward —	189	3	0

		l.	s.	d.
	Brought forward —	189	3	0
	Rev. Dr *Booth*, Dean of *Windsor*, — — —	5	5	0
1740.	Mrs *Hole*, — — — —	1	1	0
Mar. 11.	Mr Archdeacon *Denne*, — — —	2	2	0
	Right Hon. Lady *Margaret Haſtings*, —	2	2	0
	Mr and Mrs *Holmes* — — —	2	2	0
	Mrs *Long*, — — — —	50	0	0
	By the Hands of the Rev. Dr *Hales*, —	42	0	0
	Part of the Produce of a Legacy, paid by *John Thorold* Eſq; — — —	10	0	0
	By the Hands of Ditto, — —	2	2	0
	By Ditto, — — —	1	1	0
	Sir *Richard Ellys* Bart. — —	10	10	0
	Edward Haiſtwell Eſq; — —	2	2	0
	Mrs *Stephens*, — — —	1	1	0
	Sir *Philip Boteler* Bart. — —	20	0	0
	By the Hands of Dr *Hales*, — —	15	15	0
	Mrs *Smith*, — — —	1	1	0
	Rev. Mr *Sparkes*, — — —	0	5	0
	John Torriano Eſq; — — —	2	2	0
	Mrs *Blunden*, — — —	10	10	0
	Rev. Dr *Heylin*, Prebendary of *Weſtminſter*, —	1	1	0
12.	Mrs *Mann*, — — —	2	2	0
	Mrs and Miſs *Heldin*, — —	1	11	6
	A religious Society at *Windſor*, — —	1	1	0
20.	Mrs *Wickes* at *Windſor*, — —	0	10	6
	John Paul Yvounett Eſq; — —	3	3	0
	A Perſon deſiring to be unknown, — —	2	2	0
28.	Mr *Joſeph Clutton*, — — —	1	1	0
	Mrs *Downing*, — — —	2	2	0
	Mrs *Woodgate*, — — —	2	2	0
	Perſons unknown, through the Hands of *Edward Lovell* Eſq; by Dr *Hartley*, — —	3	18	0
1741.	Dr *Hartley* at *Bath*, — — —	2	2	0
Apr. 6.	Right Hon. Lady *Elizabeth Germaine*, —	5	5	0
	A Gentleman deſiring to be unknown, —	2	2	0
	Rev. Mr *Baker*, — — —	2	2	0
10.	From ſeveral Perſons, — — —	2	12	6
	Carried forward —	405	1	6

		l.	s.	d.
1741.	Brought forward —	405	1	6
Apr. 12.	A Perſon deſiring to be unknown,	5	5	0
	Mr *Adams*,	1	1	0
	An unknown Perſon,	10	10	0
22.	Miſs *Bowles*	2	2	0
28.	Rev. Mr *John Jones*,	1	1	0
May 10.	Rev. Mr *Green*,	1	1	0
12.	Lady *Harpur*,	5	5	0
15.	A Perſon unknown,	0	10	6
21.	Mrs *Edwards*.	5	5	0
June 12.	Mr *William Watts*,	0	10	6
	Rev. Mr *Diſney*,	1	1	0
16.	A Perſon unknown,	0	10	6
July 27.	Mrs *Wickes*,	2	0	0
	Rev. Mr *Francis Welles*,	1	1	0
Aug. 15.	A Legacy,	50	0	0
Sept. 15.	Mrs *Pitt*,	5	5	0
	Mrs *Lucy Pitt*,	2	2	0
Oct. 11.	A Lady unknown,	3	3	0
	A Perſon unknown,	0	10	6
1742.	Rev. Mr *Drake* of *Swinderby*, *Lincolnſhire*,	1	1	0
Mar. 27.	A Lady deſiring to be unknown,	5	5	0
Apr. 27.	Rev. Mr *Cowper*, Rector of *Warbois*, *Huntingdonſh.*	1	1	0
	Rev. Mr *Torkington*, Rector of *Little Stukely*, *Huntingdonſhire*,	1	1	0
July 24.	A Perſon deſiring to be unknown,	1	1	0
Aug. 10.	A Perſon ditto,	1	1	0
	In all —	513	15	6

THE SOCIETY hereby deſire all the foregoing BENEFACTORS to their ſeveral Deſigns, to accept of their moſt hearty Thanks.

N° VI.

A PROPOSAL *for an Impreſſion of* BIBLES *in the* Welch *Language.*

THERE being at this Time the utmoſt Scarcity of BIBLES in the *Welch* Language, and vaſt Numbers of Inhabitants in ſeveral Parts of *Wales* being unable to purchaſe BIBLES for themſelves; their unhappy Caſe is moſt earneſtly recommended to the publick Compaſſion, for a pious and liberal Aſſiſtance, to furniſh the People with the Holy Scriptures in that Language, in which alone they can poſſibly read them.

THE SOCIETY *for Promoting Chriſtian Knowledge*, being fully perſuaded of the Excellence and Neceſſity of ſuch a Charity, have not only agreed to recommend and encourage it, but have likewiſe undertaken the Management of this good Work, under the Direction of the Right Reverend the Biſhops, in whoſe Dioceſes the *Welch* Language is uſed. And accordingly, they have already made a Contract with the Univerſity of *Cambridge*, for an Impreſſion of *Fifteen Thouſand* BIBLES and COMMON-PRAYER BOOKS, together with the PSALMS in Metre: not doubting but that the ſame gracious Providence, which has proſpered all their other Undertakings for the Glory of GOD, and the Salvation of Souls, will alſo raiſe up Benefactors to enable them to complete this, notwithſtanding the Expence of it will amount to a very large Sum.

ALL therefore who are diſpoſed to encourage ſo Charitable and Chriſtian a Deſign, and deſirous to have it go forward with all poſſible Expedition, are hereby requeſted

to pay, or remit their ſeveral Contributions, as ſoon as poſſible, to the TREASURERS of the SOCIETY, or to any of the following Perſons, who have kindly engaged to receive them.

The Reverend Mr Archdeacon *Denne*, Rector of *Lambeth*, } Treaſurers to
Henry Haſtings Eſq; of *Chelſea*, } the SOCIETY.
Benjamin Hoare Eſq; in *Fleetſtreet*, }

The Reverend Dr *Wilſon*, Rector of St *Stephen*, *Walbrook*, *London*.
The Reverend Dr *Hales*, at *Teddington* in *Middleſex*.
John Thorold Eſq; at *Kenſington Gravel Pits*.
Sir *Joſeph Hankey*, in *Fenchurch-ſtreet*.
Mr *Drummond*, Banker, at *Charing-Croſs*.
Dr *Hartley*, at *Bath*.

And the *Secretaries*, at the SOCIETY's Houſe in *Bartlet's-Buildings*, *Holborn*.

BY the Bleſſing of GOD, and that good Spirit, which inclines true *Proteſtants* to communicate the Scriptures to all People in their own Language, the SOCIETY have (ſince the firſt publiſhing of this Propoſal, to the 3*d* of *June*, 1746.) collected the Sum of *One Thouſand*, *Eight Hundred*, *Fifty Four Pounds* and *Seventeen Shillings*, towards bearing the Expenſe of this Impreſſion of *Welch Bibles*; which is in ſo great forwardneſs, that above *forty* out of *ſeventy five* Sheets, are already Printed; but as the whole Expenſe of this Impreſſion is eſtimated at *Three Thouſand*, *One Hundred*, *Forty Two Pounds* and *Five Shillings*, there is ſtill wanting no leſs a Sum than *One Thouſand*, *Two Hundred*, *Eighty Seven Pounds* and *Eight Shillings*, to finiſh it. Which want the SOCIETY think proper to ſignify to the World, in full Aſſurance of Hope, that the ſame good Providence, which has hitherto ſo wonderfully proſpered this, and all their other Undertakings, for promoting the Glory of GOD, and the Salvation of Men, will never ſuffer ſo *Chriſtian* and *Proteſtant* a Deſign to be either unfiniſhed or retarded, through any Deficiency of charitable Contributions.

THE

THE proper FORM by which any Benefaction may be given to the Defigns of the Society, to prevent any Doubt or Miſtake, is as follows:

ITEM, *I*, A. B. *do hereby give and bequeath unto* C. D. *of* *and* E. F. *of* *the Sum of* *upon Truſt, and to the Intent that they, or either of them, do pay the ſame to the Treaſurer or Treaſurers for the Time being, of a Voluntary Society, commonly called or known by the Name of,* **The Society for promoting Chriſtian Knowledge,** *which firſt met about the latter end of the Year* 1698; *and now do, or lately did, hold their Weekly Meetings at their Houſe in* Bartlet's Buildings, Holborn: *Which ſaid Sum of* *I deſire may be applied towards carrying on the Charitable Deſigns of the ſaid Society.*

N. B. If the Benefactor is pleaſed to reſtrain his Charity to any particular Branch of the SOCIETY's Deſigns, he may add, either *in Great Britain, Paleſtine,* or the *Eaſt-Indies.*

FINIS.

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1 Band	0	0	2½
1 Pair of Buckles	0	0	1
1 Pair of Shoes	0	2	4
The Total	0	18	1½

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A Gown and Petticoat, 8s. or	0	7	6
A Coif and Band of fine Ghenting	0	1	0
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A pair of Leather Bodice and Stomacher	0	2	6
1 Pair of Woollen Stockings	0	0	10
1 Pair of Shoes	0	2	2
1 Pair of Buckles	0	0	1
1 Pair of Waſh-Leather Gloves	0	0	7
The Total	0	17	6

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The Total	1	4	05

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ONE Gown and Petticoat, 14 *s.* or	0	12	00
One Shift Dowlaſs ——	0	03	00
One Cap —— ——	0	00	10
One Pair of Hoſe —— ——	0	01	00
One Pair of Shoes —— ——	0	02	06
One Pair of Bodice and Stomacher——	0	03	06
One Check'd Apron, ——	0	01	04
The Total	1	04	03

☞ N. B. *You may be furniſhed with theſe Things by* HENRY WAYTE, *at the Old Warehouſe next the* Croſs Keys Inn *in* Woodſtreet, *near* Cheapſide, London; *or may have theſe Goods, made or unmade, at the loweſt Prices.*

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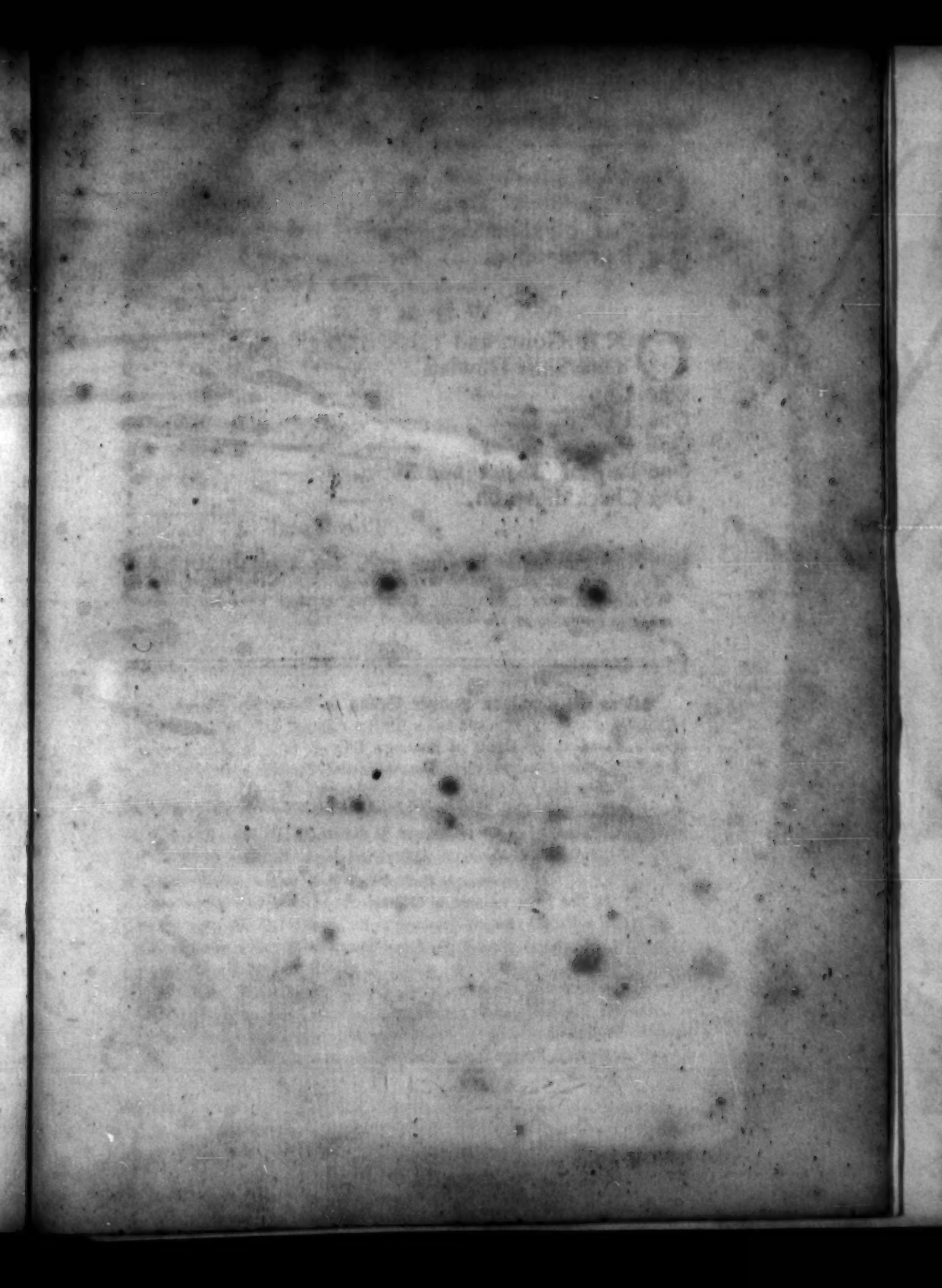
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